ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

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"IN THE LIKENESS OF SINFUL FLESH"

ROMANS 8:3.

Briefly notice first some of the inconsistencies of this passage as it stands in the common version—"In the likeness of sinful flesh." Looked at one way the term "sinful flesh" would cast a reflection upon the Creator by intimating that humanity is sinful in nature, created so; whereas the Scriptures everywhere hold out the thought that man's nature was good, and that he is now bound by Sin's power or dominion, and that when man is set free from Sin and Death—*restored* to original perfection—he will again be "very good," as at first pronounced.

But suppose it were claimed that this passage refers to flesh (humanity) that had gotten into a state of sin, and suppose for argument's sake we admitted this to be its significance [which we really cannot admit except for the argument], still it *would not prove* what the no-ransom advocates want to have proved. Because for our Lord to take the likeness *of flesh which has become sinful* would still leave it an open question whether the likeness *before* it had become sinful was meant, or the likeness *after* it had become sinful. Surely none will deny that the likeness of mankind today is the *human likeness*, nor that Adam had the *same*,—human likeness. If the depraved race wanted to point out its likeness today, the finest, least depraved and least degraded specimen would be selected as a sample of human nature, as a sample of the nature which sinners are of. And, if the *best* living sample of our race would be selected to represent it, why should not the race (now sinful) look back to its first parent, Adam, who before sinning was perfect, and claim his likeness as *its real likeness*, which had since been marred by sin and death? In thinking of the real likeness of human nature, to which nature human sinners belong, we should think of a likeness to properly represent our nature, no matter how degraded and fallen from that model, many, yea all of the race have now become. Thus indeed our Lord was made in the likeness [nature] of sinful flesh—the nature which the sinful race is of—human nature. He partook of that nature perfectly which in the sinners had become contaminated, imperfect, sinful.

Those who urge that our Lord was only like the race *after* it was sinful, and chiefly like it in respect to the imperfections, should consider that Adam's form and flesh did not undergo so great a change in the *moment* of disobedience, that the original likeness before sin, could be disclaimed for him. Hence, when first Adam became a sinner by disobedience, before sentence was pronounced upon him, and before he began in the slightest degree to be imperfect, there was one example of *flesh* under control of the great enemy Sin, which was perfect flesh and the *best* example of humanity, whose likeness our Lord took: in fact the only example and true representative of manhood.

But note another absurdity the false theory would involve: Though the flesh or nature is all one, and has one standard of perfection, or one likeness, the sinfulness varies in degree; some of the race being more degraded and depraved by sin than others. Now will those who want this passage to read that our Lord was made in a *sinful likeness* of flesh, please tell us just how sinful, how imperfect he was, seeing that if we are looking at the *sinful* likeness of flesh [of humanity] there is such an infinite variety of gradation?

Bold as many seem to be on this subject, few probably would have the temerity to say that our Redeemer was like the *most sinful*, like the most debased and degraded in mind and body; and yet this they *must* claim, else their theory falls. Because any argument or theory that would require that our Lord should be a sinner at all, would require that he be as depraved and degraded as the *most* sin-polluted. For, denying his ransom work, and therefore ignoring the necessity for him to be as sinless as the one for whom he became the substitute was before sin entered, and ignoring the fact that he is a pattern and example, not to sinners, but to justified believers, and that it is not like unto sinners, but "like unto his *brethren*" that he was tempted: ignoring all this, we say, they must claim that our Lord had an experience like that of *every* fallen wretch in *every* particular, and that the only work he did while here was to get *that kind* of experience; hence as shown in July and August TOWERS they are forced to claim that our Lord underwent all the depraved feelings and thoughts of all libertines, drunkards, thieves and thugs, or else their theory falls. How preposterous, absurd and almost blasphemous is such a view.

And how inconsistent to claim that one who "knew no sin," and who, even before he was anointed, from earliest childhood showed no sign of evil, and who was miraculously born so as to be separate from the race of sinners, and who was referred to before his birth as "that holy thing" (Luke 1:35), how unreasonable to claim that this being had the worst and most depraved disposition of any member of the human race ever born into the world.

If our Lord did no sin, he certainly lacked that *sinful likeness* common to sinners, but he could be without sin and have in its perfection that human likeness or nature which all sinners share, though in a degraded state. Could one be said to be *like* sinners, who never sinned? No, our Lord was unlike sinners in this respect to sin, imperfection, etc., but like them in the sense of having their same *nature* or flesh, he having it in its perfection, they in various degrees of imperfection through sin.

In the following article we will show that whatever support was thought to be given by this mistranslated text, to the idea that our Lord was imperfect, a sinner, is removed by a proper translation of the passage.

NOT A SINFUL LIKENESS

We note with regret that the above text as it stands is favorable to the "no ransom views," and is being used to prove that our Lord, when he became a man, had a body full of sinful weakness and imperfections, or as they hold it to mean, *just like* sinful, fallen, depraved humanity. This suits the ideas of the no-ransom theorists exactly; for if he were imperfect, he could not be a ransom or corresponding price

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for the first perfect man who sinned, and was condemned, and we in him. But those who thus claim that our Lord was imperfect, *i. e.*, had *sinful flesh*, overlook the fact that if their claim were true, our Lord could not keep the Law, under which he was born, and by which he was proved perfect and worthy of the high exaltation to the divine nature. They seem to forget that the Law was the full measure of a *perfect* man's ability, and that if he had been in the least degree imperfect, our Lord could not have kept it, *could not* have been justified to life under and by it. Hence if our Lord had *sinful flesh*, his coming into the world was useless; for under such circumstances he could neither have set a perfect example, nor could he have redeemed the condemned sinners.

But the no-ransom theorists would perhaps claim that he did not need to be free from sin, nor to give a ransom (a corresponding price) for the first perfect man who had sinned; and that his *example was perfect*, they cannot deny. When we ask them, How could *sinful flesh* obey the perfect Law of God fully and set an example to others, they would perhaps answer: Oh! he had divine help; he had the indwelling of the holy spirit to *help him*, and to enable him to overcome his sinful flesh.

But we reply, That takes away all the virtue or honor of our Lord as an overcomer. If his flesh was sinful and sin-disposed as that of other men, and he overcame the world by outside help merely, then he has no honor whatever; and justice would suggest that he should not have been highly exalted and honored above angels, for what he did not do, but for what was merely done in him by God's overmastering power. Indeed, if this theory be true, we see neither *merit* on the part of our Lord Jesus to be rewarded, nor any necessity for his coming into the world at all. For surely if God merely took possession of the *sinful flesh* and worked out results totally different from what *sinful flesh* itself was capable of, there was no need of specially bringing *that* sinful flesh into the world where there was too much of that sort already. And it would have been far more like the divine economy to have used and acted upon *some other* sinful flesh as a pattern and example. Indeed, if this were God's object and plan, we cannot question that the *example* of some man who had lived for a time in sin, and thus proved that he had sinful flesh, would have been far more powerful as an illustration of how God could *change* and force a man to do his will. So, then, if another sinful flesh could have done as well or better, where was the necessity for our Lord's coming in the flesh at all?

But further, while we do not claim that God could not so force any man, but merely that he does not and never has so forced any—and challenge proof to the contrary—yet we ask, If it is a question only of an indwelling divine power, forcing sinful flesh into harmony with the divine will, where was the necessity for specially making an *example* of it, either in our Lord Jesus, or in any other *one?* Why not rather let the holy power *force* ALL sinful flesh at once?

But further examination of these errors on this line we trust is unnecessary. We now proceed to show that opposers of the Bible doctrine that our Lord was holy and free from sin, and *separate* from sinners, and gave his holy, perfect manhood a sacrificial ransom (*corresponding* price) for the *perfect* Adam (whose sin involves his race), are mistaken when they use this text ("In the likeness of sinful flesh") for the support of their theory.

We are surprised that some whose knowledge of the Greek should protect them from falling into such an error, have not more carefully and *critically* noted this passage. A failure to note the fact that the apostle throughout this entire discourse treats of sin as a *personality*, [This we showed at length in May '87 TOWER, article, "The body of sin to be destroyed."] is the cause of this error, but this cannot excuse critical students of the Greek text, which is most explicit.

The Greek word here rendered *sinful* is *hamartia*. It occurs 174 times in the New Testament, yet is only this once improperly translated by our English *adjective* sinful. The Greek word *hamartia* should always be translated as a *substantive*, SIN, not as an *adjective*, SINFUL; and it is so treated by the translators in every instance of its 174 occurrences, except this one text.

The Greek has another word to represent our adjective sinful, namely, *hamartolos*, and every other occurrence of the word *sinful* in the New Testament except the one above noted (Rom. 8:3), which is a mistranslation, comes from the word *hamartolos*.

As instances of *hamartolos* properly translated by the adjective *sinful*, see Mark 8:38, Luke 5:8; 24:7 and Rom. 7:13. The last instance shows conclusively that the apostle knew what he was about when using those two words, and did not misuse the one for the other; and be it noted that in the one verse he there uses *hamartia* three times as a substantive SIN, and *hamartolos* once as an adjective, SINFUL. We quote—"But sin [*hamartia*] that it might be shown to be sin [*hamartia*,] by working death to me by that which is good;—that through the commandment, sin [*hamartia*] might become exceeding sinful [*hamartolos*"]. (Rom. 7:13.) Surely this illustration makes the subject clear to even an ordinary English student, and should convince all that the translation of *hamartia* by the adjective sinful in Rom. 8:3 is wholly wrong and inexcusable: it should be there as elsewhere translated as a substantive, *sin*.

So, then, though the translators erred grievously in this case, and have furnished the only (apparent) prop to the theory that Christ was a sinner, yet, God duly provides the needed helps, so that no member of the true body need stumble, showing us clearly the error of the translators as above. The Lord promises that none shall be tempted above that they are able to bear, and that if the test of faith were too weighty for us, he would provide a way of escape. And surely those who have misrepresented this text, owe a duty to God, to the truth, and to any whom they have mistaught, concerning the text in question.

But some unfamiliar with the rules of grammar may not see the importance of the change from *sinful* to *sin* in the above text. To such the changed phraseology may imply little, and they may read, "In the likeness of flesh of sin," the proper translation,* and think of it as meaning the same as "In the likeness of sinful flesh." Let us therefore help them to distinguish. The common and erroneous translation, "sinful flesh," implies that human nature [flesh] is a sinful nature, which is not true; for human nature [flesh] as God created it was perfect, and was pronounced by the Creator "very good;" and over it sin had no control. Human nature [flesh] came under the influence, control, or dominion of sin, which Paul in this and the three preceding chapters personifies as a tyrant, reigning over, and ruling in all flesh. He speaks of this tyrant Sin's law and the captivity in which he (the tyrant Sin) *now* holds all flesh as slaves: he tells of how we who were once the slaves of this great tyrant, have been made *free* from his control, and from respect to his law, penalty, etc., and have enlisted as slaves or bond-servants under God's Son, our Redeemer and new Captain, and are now voluntarily under his law and pledged to fight against and lay down even life itself in this conflict against our former enslaver and tyrant, Sin. In Rom. 7:23 to 8:3 the Apostle is telling how our deliverance from this tyrant, Sin, was accomplished. The Law given to Israel failed to deliver them, and could no more deliver us, from this tyrant who had gotten such a hold upon us that the flesh [human nature] was *too weak* to resist it. Hence when the Law Covenant pointed out to Israel a road back to harmony with God and to the service of righteousness, they found themselves so *weak* as to be unable to resist the "law of Sin," their captor, so that the best they could do was to mentally acknowledge God's dominion, and show the loyalty of their wills toward God by resisting as much as possible, which was but little, the law of the tyrant, Sin.

Then the Apostle thanks God that though not accomplished by the Law, given at Sinai, yet our release is otherwise and effectually accomplished through Jesus Christ our Lord. What the Law was powerless to accomplish for us, because our flesh was too weak to withstand the tyranny of Sin, God accomplished for us, by sending his Son in the likeness of the flesh of Sin [*i. e.*, in the likeness of humanity, which the tyrant Sin possessed control of] and because of Sin [sin's power over us]. [Thus God] condemned Sin [our tyrant, not humanity] through [or in] the flesh [Christ's flesh, given as our ransom].

But how, in what sense, did God through Christ's flesh condemn the tyrant Sin?

We answer, Man, as originally created, was a free agent, and voluntarily rendered himself Sin's servant, and was soon enslaved to Sin. God had arranged before the fall that man might serve either of two masters, Righteousness or Sin, and that he should surely receive the wages of whichever one he served. So long as he did serve Righteousness the pay was *life*, which would have continued, had he continued in its service. But when, in disobedience, he became the servant of Sin, its wages, death, were also sure. And though he did not like the wages, and would have fled to the former master, Righteousness, Sin held him, and had *power* to hold him until the *wages* (death) should be fully paid. And since the

* See *Diaglott* also, which all of our readers should surely have for critical study of the Word. Also see marginal reading of Revised version.

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wages cost man his life, he was hopelessly bound both for time and eternity.

This slavery to Sin and his servant Death, was the wretched condition of all humanity when God sentenced or condemned to overthrow, the tyrant Sin, as having no longer legal right to reign over the redeemed flesh—mankind, which is officially declared to be emancipated, freed from his dominion.

But in what way did God do this? And why did he for thousands of years permit Sin and Death to rule and ruin the race, if he could justly condemn and remove them from dominion over mankind? If they had a recognized *right* to hold and oppress man (their voluntary slave) for four thousand years, how can God *justly* set aside their authority now?

Ah yes! Sin and Death did reign from Adam to Moses, when the Law came apparently to help mankind. And as it helped none, Sin and Death still reigned as high handed as ever, *until* God sent his Son in the likeness of the flesh (humanity) which Sin had captivated; in the likeness of Adam, the very *one* who voluntarily became Sin's servant and involved his posterity as those born in slavery. And it was through this one who himself "*knew* no sin," but who by willingly receiving the penalty or wages of sin on behalf of the enslaved and sentenced race, as their *ransom*, proclaimed liberty to the captives and sentenced the dominion of Sin and death to an overthrow. The wages being paid, Sin and Death no longer have authority over the redeemed, ransomed race.

Let go the prisoner from the pit, [the tomb] for I have found a *ransom*, is the sentence or condemnation of God against the rule of this personified power, Sin. The word "*condemned*" in Rom. 8:3 is *katakrino*, and is the same used in Heb. 11:7 with reference to the overthrow of the world of Antediluvians; and it is the same word that Peter uses (2 Pet. 2:6) when speaking of Sodom, "*Condemned* with an overthrow." So Sin and Death were condemned or *sentenced* to overthrow, by reason of the *ransom* given for the slaves over whom they have reigned for the past sixty centuries.

God's due time for condemning Sin by redeeming its captives, was nearly two thousand years ago; and the due time for putting the sentence into *execution*, dethroning this tyrant, and breaking up his prison house, is now just at hand—the Millennial age. Right speedily he who redeemed all, and whose right it consequently is to release all, will take his great power and reign, enforcing the liberation of all captives, and granting to all a new opportunity to become again the servants of Righteousness, and receive its reward of life.

Though Sin still reigns over and holds in slavery our race, those who believe in Christ's ransom know that it no longer has a right to *reign*, that its *authority* is cancelled now, that it is CONDEMNED and is now only a usurper without real authority; that its slaves have been officially emancipated and soon will be actually released by the great Deliverer. The Apostle urges that we no longer recognize this tyrant from whose dominion God through Christ hath set us free. *Let* not Sin therefore have dominion over you, but as you once obeyed it now obey Christ, your new Ruler, who promises to fully deliver you back to your original master Righteousness whose wages is life.

So, then, our Lord who was made flesh when he partook of the flesh nature—human nature—partook not of imperfect flesh, partook not of fallen flesh, but was holy and separate from sinners, yet took the likeness of the flesh lorded over and enslaved by sin (humanity), and was not like any of the imperfect or depraved specimens of that race, but like the original and only proper perfect specimen of it—Adam, as *he was* when he first became Sin's slave. To have been *less* than that first perfect slave through whom Sin first gained control of all, would have prevented our Redeemer from *redeeming* "those captives, by giving the ransom [*corresponding* price] for all." (1 Tim. 2:4-6.) By the way, the no-ransom teachers have never attempted to *analyze* nor to disprove or twist this or the other texts which tell of our ransom; Nor can it be shown that any other than a *perfect man* could be a *corresponding* price for Adam, through whom came condemnation and death.

ADVICE TO THE SAINTS

"*Keep in touch with Christ.*—Avoid the spirit of fault-finding, criticism, uncharitableness, and anything inconsistent with His perfect love. Go where He is most likely to be found, either where two or three of His children are gathered, or where the lost sheep is straying. Ask Him to wake you morning by morning for communion and Bible-study. Make other times in the day, especially in the still hour of evening twilight, between the work of the day and the avocations of the evening, when you shall get alone with Him, telling Him all things, and reviewing the past under the gentle light that streams from His eyes."

"*Tell God that you are Willing to be made Willing about All.*—A lady was once in great difficulties about certain things which she felt eager to keep under her own control. Her friend, wishful to pass her into the better life of consecration, placed before her a blank sheet of paper, and pressed her to write her name at the foot, and then lay it before God in prayer. She did so and at once entered this blessed life. Are you willing to do this? Are you prepared to sign your name to a blank sheet of paper and then hand it over to God, for Him to fill in as He pleases? If not, ask Him to make you willing and able to do this and all things else. You will never be happy until you let the Lord Jesus keep the house of your nature, closely scrutinizing every visitor and admitting only His friends. He must reign. He must have all or none. He must have the key of every closet, of every cupboard, and of every room. Do not try to make them fit for Him. Simply give Him the key. And He will cleanse and renovate and make beautiful."—*Selected.*

"Though disappointments are our lot,
Grieving the soul to tears;
Though tender friendships seem forgot,
And hopes give place to fears;
Though on life's tempest-sea we toss,
Still may we humbly bear our cross."

NEW YEAR'S HYMN

By FRANCIS R. HAVERGAL

Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear;
Spoken through the silence, by our Father's voice,
Tender, strong and faithful, making us rejoice.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

I, the Lord, am with thee, be thou not afraid;
I will help and strengthen, be thou not dismayed.
Yes, I will uphold thee with my own right hand;
Thou art called and chosen in my sight to stand.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

For the year before us, Oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and sinful, shall His grace abound;
For the faint and feeble perfect strength be found.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all sufficient for the coming year.
Onward, then, and fear not, children of the day;
For His word shall never, never pass away.

WHAT SAITH THE SCRIPTURE ABOUT HELL

[This article was reprinted in issue of March 15, 1900, which please see.]

THE RICH MAN AND LAZARUS

This parable, recorded in Luke 16:19–31, is generally regarded as being the utterance of our Lord (though nothing is said of his having uttered it), and we so regard it.

The great difficulty with many is, that though they call it a parable, they reason on it, and draw conclusions from it, as though it were a literal statement and not a parable. To think of it as a *literal statement* involves quite a number of absurdities: for instance, that the *rich man* went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again, Lazarus is blessed, not because he is a sincere child of God, full of faith and trust—not because he was *good*, but simply because he was *poor and sick*. If this be understood literally, the only logical lesson to be drawn from it is, that unless you are a poor beggar, full of sores, you will never enter into future bliss, and if now you wear any "*fine linen*" and "purple" and have plenty to eat *every day*, you are sure to go to hades. Again, the place of bliss is "Abraham's *bosom*," and if the whole statement is literal, the *bosom* must be literal and would not hold very many of earth's millions of sick and poor. But why consider the absurdities? All unprejudiced minds recognize it as a parable.

As a parable, how shall we understand it? We answer, that a parable is *one thing said, another thing meant;* we know this from some of the parables explained by Jesus: for instance, the parable of the "Wheat and Tares." From his explanation we learn that when in that parable he said *wheat*, he meant "children of the kingdom;" when he said *tares*, he meant (to those who would understand the parable) "the children of the devil;" when he said *reapers*, angels were to be understood, etc. (See Matt. 13.) So you will find it in every parable *explained* by our Lord; the *thing said* is never the *thing meant;* consequently in this parable "a rich man" means something else. Lazarus and Abraham's bosom are not literal, but represent some class or condition. In attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing our *opinion* regarding it is certainly appropriate. We therefore offer the following explanation without any attempt to force our views upon the reader, except so far as his own truth-enlightened judgment may commend them, as in accord with God's Word and plan. To our understanding the "rich man" represented the Jewish nation. At the time of the utterance of the parable, and for a long time previous, they had "fared sumptuously every day"—being the especial recipients of God's favors. As Paul says: "What advantage then hath the *Jew?* Much every way; chiefly, because to them was committed the oracles of God."—[Law and Prophecy.] The promises to Abraham and David invested the people with *royalty*, as represented by the rich man's "*purple.*" The ritual and (typical) sacrifices of the Law constituted them, in a *typical* sense, a holy nation—righteous—represented by the rich man's "fine linen."—Fine linen is a symbol of righteousness.—Rev. 19:8.

Lazarus represented the Gentiles—all nations of the world aside from the Israelites. These, at the time of the utterance of this parable, were entirely destitute of those blessings which Israel enjoyed; they lay at the gate of the rich man. No rich promises of royalty were theirs; not even typically were they cleansed; but in moral sickness, pollution, and sin they were companions of "dogs." Dogs were regarded as detestable creatures in those days, and the typically clean Jew called the outsiders "heathen" and "dogs," and would never eat with them, nor marry nor have any dealings with them.—John 4:9. As to the "eating the crumbs (of favor) which fell from the rich man's table" of bounties, Jesus' words to the Syro-Phœnician woman give us a key. He said to this Gentile woman—"It is not meet (proper) to take the children's (Israelites) bread and give it to the dogs" (Gentiles); and she answered, "Truth, Lord, but the dogs eat of the crumbs that fall from their master's table."—Matt. 15:27. Jesus healed her daughter, thus giving the desired crumb of *favor*. But there came a time when the typical righteousness ceased—when the promise of royalty ceased to be theirs, and the kingdom was taken from them to be given to a nation bringing forth the fruits thereof.—Matt. 21:43. The *rich man* died to all these special advantages and soon he (the Jewish nation) found himself in "*gehenna fire*"—a cast-off condition, in trouble, tribulation and affliction, in which they have suffered from that day to this.

Lazarus also died: the condition of the Gentiles underwent a change, and from the Gentiles many were carried by the angels (messengers, apostles, etc.) to Abraham's bosom. Abraham is represented as the father of the *faithful*, and receives to his bosom all the children of faith, who thus are recognized as the heirs to all the promises made to Abraham. For the children of the *flesh*, these are not the children of God, but the "children of the promise are counted for the *seed*" (children of Abraham) "which seed is Christ,"—and "if ye be Christ's then are ye (believers) Abraham's seed (children) and heirs according to the (Abrahamic) promise."—Gal. 3:29. Yes, the condition of things then existing terminated by death—at the death of Jesus—"for if one died for all, then were all dead." There the Jew was cast off and has since been shown "no favor," and the poor Gentiles who before had been "aliens from the commonwealth (the promises) of Israel and *without God* and *having no hope* in the world," were then "made nigh by the blood of Christ" and "reconciled to God."—Eph. 2:13. If the two tribes living in Judea (Judah and Benjamin) were represented by *one* rich man, would it not be in harmony to suppose that the *five* brethren represented the remaining *ten* tribes, who had "Moses and the Prophets" as their instructors? The question relative to them was doubtless introduced to show that all *special* favor of God ceased to the ten tribes, as well as to the two directly addressed. It seems to us *evident*, that Israel only was meant, for *none other nation* than Israel had "Moses and the prophets" as instructors.

In a word, this parable seems to teach precisely what Paul explained in Rom. 11:19–31, how that because of unbelief, the natural branches were broken off, and the wild branches grafted into the Abrahamic promises. In the parable, Jesus leaves them in trouble, and does not refer to their final restoration to favor, doubtless because it was not pertinent to the feature of the subject treated; but Paul assures us, that when the fullness of the Gentiles—the Bride—be come in, "they (the Israelites) shall obtain mercy through your (the Church's) mercy." He assures us that this is God's covenant with *fleshly Israel* (who lost the higher—spiritual—promises, but are still the possessors of certain earthly promises), to become the chief nation of earth, etc. In proof of this statement, he quotes the Prophets, saying: "The deliverer shall come out of Zion, (the glorified church,) and shall turn away ungodliness from *Jacob*," (the fleshly seed). "As concerning the Gospel, (high calling) they are enemies, (cast off) for your sakes: but as touching the election, they are beloved for the fathers' sake." "For God hath concluded them all in unbelief, that he might have mercy upon all. O the depths of the riches both of the wisdom and knowledge of God!"—Rom. 11:30–32.

WAILING AND GNASHING OF TEETH

[Reprinted in issue of April, 1887, which please see.]

AN ACCUSER SILENCED

[Reprinted in issue of March, 1881, which please see.]

THE THIEF

[This article was a reprint of that published in issue of July, 1883, which please see.]

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THE IRON WOLF

[Reprinted in issue of March, 1881, which please see.]

CHRISTIAN LIBERTY

[Reprinted in issue of March, 1881, which please see.]

THE KING AND THE POPE

The King of Italy and the Pope are not on anything like the distant terms which the popular idea ascribes to them. The "prisoner of the Vatican," as the church likes to call the Pope, is no prisoner at all in any true sense. Neither is the King the obdurate enemy of the Church he is sometimes represented. In simpler terms, there is masking in Rome on both sides, a fact with which Catholics even, throughout the world, it is probable are not perfectly familiar.

We are assured from Rome that there is a secret understanding between the King and the Pope, and that it will not be long when the settlement will be made that will end forever all misunderstandings,—at least such is said to be the intention.

Some time ago it was alleged that the Pope had extensive plans for regaining temporal power and that the prospect was good for his plans. Whether what is now on foot has this realization in view, nothing certain is known. It is certain, however, that the Italian Government has made important concessions with mutual benefits in view.

Italy is ambitious of a place among nations as nearly the head as possible, and of late, the Pope—who is nothing if not a diplomat—has shown a growing desire to mix himself up with the world's affairs, something after the fashion of years ago, when the Church was more nearly omnipotent than now.

Late accounts from Rome declare that at the recent Parliamentary elections throughout the country, in every case the names of the Government candidates were identical with those put forward and supported by the Papal party. In nothing does the Italian Government seem to have changed its policy. Nothing on the surface shows what the understanding is, though that there is one is shown in a number of ways. —*Pitts. Times*, Nov. 1.

CHRIST THE CENTRE

As the sun is the centre of our solar system, so Christ is the Christian's sun and centre of desire. As gravitation holds the planets in their proper orbits, so love holds the trusting heart in the pathway of willing obedience. As in completing the solar circuit, the earth receives the pleasing variety of seasons adapted to beauty and health, and to promote all organic life, so in our loving service of Christ, there is a pleasing and useful variety of gracious and profitable experiences. Sometimes fierce storms sweep across our pathway to drive us into the shelter of his promised grace. Sometimes the cold repulsiveness of the world's unbelief and sin chills us like a winter's blast, driving us to the central, steady sunlight of a Saviour's constant love, causing springtime to burst forth in the Christian's heart, and bursting buds of developing faith and love to expand into the fruits of Christian grace. But there is no winter in the sun. And he who has the Sun of Righteousness in his heart will have constantly the springtime of his abiding love.

IMMORTALITY AND INCORRUPTION

[Reprinted in issue of March, 1881, which please see.]

DEATH NOT LIFE

[Reprinted in issue of March, 1881, which please see.]

EXTRACTS FROM INTERESTING LETTERS

Peckville, Pa., Nov. 15, '87.

DEAR SIR:—I lately got hold of your book, "Millennial Dawn," and the outside cover had just enough left to give your addresss. Now if I can get the books and paper, and especially Vol. II., please let me know at once, and I will send money for them for myself and for a friend.

I have been a member of the M. E. church for a number of years, but have often felt that we did not get all of the gospel. Your book has opened the holy Scriptures to my view in a new and wonderful light, and I am anxious to be further instructed in this way. I have always been taught from infancy until now—and I am over 40 years old—that this life is the only probation, and that at death our eternal destiny was unalterably fixed, and it nearly took my breath away when I found that no such assertion was made either in the Old or New Testament, and I am familiar with the Bible from Genesis to Revelation.

This book has opened my eyes to some of the most blessed truths, and its perusal has filled my heart anew with the love of our God, and for the last few days I have felt like a newly converted man. I hoped all along until the last page was reached that I might find something about the rich man and Lazarus. I felt sadly disappointed when I did not find anything. Well, God bless you, Yours truly,

HAYDEN SAMSON.

Northumberland Co., Pa., Nov. 11, '87.

DEAR BRO. RUSSELL:—Please send me ten more paper covered Dawns for which you will find enclosed $2.50, and also send the "TOWER" to the following address:

Brother C. has been converted from infidelity by reading DAWN. His own words are, "I am a changed man." His only Bible for five years past has been Thomas Paine's "Age of Reason." Another skeptic whom I presented with a copy says, I would not take $5.00 for my DAWN if I could not get another. I accept the Bible now, but had rejected it because I thought it taught the doctrine of eternal torment.

The most honest people I have found are among skeptics. O! I wish I could do more to spread the truth. Never have I received such blessings, as since I have consecrated myself to the Master's service in the spread of the truth. I had thought I could send you a list of preachers names this time, to be supplied with DAWNS, but I find that it is impossible at this time as so many others are beginning to inquire for the truth. Praying for you and the TOWER work, I remain yours in Christ. LEWIS L. EVARTS.

[Some time ago Brother Evarts started to send DAWN to all the ministers in Penna., sending us lists from time to time as he found himself able to afford it. While commending his plan, and especially his zeal, we advised him that he would probably find a larger proportion of *honest* Bible students out of the pulpits of the *nominal* churches than in them. It seems from the above that his experience is the same as ours. How like is the present "harvest" to that at the first advent, its prototype or shadow. See Matt. 23:13; Luke 11:52. The word "lawyers" in this last text corresponds in meaning to the present title of D. D.—Doctors of the Law, they were then called, but now Doctors of Divinity.—EDITOR.]

THERE IS NO EXCUSE for any one who *wants it* being without the TOWER regularly. The price brings it within the reach of nearly all, and those aged dependent ones, and widows, and sick, and all who for any reason are unable to pay, are *welcome to it free* on the LORD'S POOR LIST, upon the condition that each December or January they send a letter or postal card, *stating the fact.* Let such accept it as of the Lord.

VIEW FROM THE TOWER

The events of the past month show that the time is hastening rapidly when the Papacy will say, "I sit a queen and am no widow." The present Pope, Leo XIII., has just celebrated his fiftieth year in the priesthood, calling it a Jubilee. It has been made the occasion of the grandest gifts and ovations to the Papacy on the part of the civilized world, witnessed in centuries. Engrossed memorial letters and costly presents came from every quarter—from kings, queens, princes, bishops, mayors, clubs, churches and societies, aggregating in value ($15,000,000) fifteen millions of dollars.

The day of the celebration in Rome was a wonderful one, which can only be appreciated by those who realize what the Papacy really *claims to be.* It claims to be nothing less than the glorious millennial kingdom of Christ established in dignity and power to rule over the kingdoms of earth, the *fulfillment* of our Lord's prayer—"THY KINGDOM COME, thy will be done on earth as it is done in heaven." The papal hierarchy consisting of the bishops, cardinals, etc., with the pope as their head, claims to be the Kingdom of God in power, the pope being *instead* of Christ or the "vicar" of Christ, and the bishops, etc., instead of the apostles, in fulfillment of the Lord's promise, "It is the Father's good pleasure to give you the Kingdom." It must be remembered that the papacy claims [falsely] that the time of suffering with Christ is in the long ago past, and that the time of the Millennial reign and rule began long ago, when Papacy obtained the control of the Roman Empire. Papacy claims that the Protestant movement, the "Reformation," led up to the events of 1799, from which time to 1870 was accomplished the gradual destruction of her political power, and this period since 1799 she considers the "little season" of Rev. 20:3, in which the devil is loosed. Papacy thus ignorantly fulfills the predictions of God's word, by establishing a counterfeit kingdom, and instituting an unauthorized reign over the world under a counterfeit head, (the popes), thus constituting the anti-Christ kingdom so prominent in prophecy. Those only who see clearly the coming hierarchy or kingdom of the true kingly priesthood—the true church—under the true head, the Lord Jesus, can appreciate how great is the counterfeit deception by which papacy has blinded, and is still blinding herself and the world.

How great then is papacy's triumph at the present hour, as she *seems* to see what she considers the little season of Satan's power drawing to a close, and herself rising again to glory and power. But her fall will come all the more severely when it does come. In *proportion* as she has glorified herself, she shall have trouble and sorrow. The present uplifting in influence is but the lifting of the great millstone to make its casting down the more violent.—See Rev. 17:6, 18, and 18:7, 8, 21.

Papacy's "King of Glory," the pope, wearing the Prussian Emperor's present, the triple crown, covered with a thousand costly pearls, was carried about from place to place during the ceremonies of the celebration, and offered mass, etc. He received the homage of the forty-eight cardinals, two hundred and thirty-eight arch-bishops, and an audience of thirty thousand in the great cathedral known as St. Peters. [It will be remembered that it was the public sale of "Indulgences," to raise money to finish this immense cathedral, that opened the eyes of Luther and others, and led them to search and finally locate Papacy as the "Mystery of Iniquity," photographed in Daniel and Revelation.] But, poor man, as if to show that he was not the *real,* but only an imitation "King of glory" (Psa. 24:7, 9), he fainted twice during the ceremonies.

Everything was done on the princely, or rather the kingly scale befitting to the claim that the pope is Christ on earth. The feeding of a hungry multitude on five loaves and two small fishes was not imitated, though thousands of the so-called children of the papacy are declared to be in a starving condition in Ireland; but on the contrary "Peter's pence," given out of their penury by the wretchedly poor the world over, to help the *poor* pope, was squandered lavishly by this (would be, if he could be,) "king of nations," (Rev. 15:3.) He began the day with a breakfast costing *several thousand dollars,*—over *eighty dollars* each, for all the bishops, cardinals, etc., (princes of the church) who partook of his hospitality. And by the way, it must be remembered that this was not extravagant on the part of the pope; he can well afford to do it. His poor predecessor, it will be remembered, left over twenty millions of dollars in the treasury on his decease—*safely* and wisely invested with the Rothschilds, the Jewish bankers. This sum with interest and additions is probably not less than thirty millions now, as his regular income is put at a million and a half per year. Evidently the popes are unlike the apostles whom they claim to succeed. They are rich by making others poor, while the apostles were "poor while making others rich."—2 Cor. 6:10.

It should not surprise us to learn that Catholics did homage and sent gifts to their king, but how shall we interpret it when we learn that Protestants in places of representative influence did the same? It inclines us to think that Protestants themselves are beginning to see that they have gradually swung around so much, that they now see the foolishness of calling themselves protestants while they do not *protest at all,* but flatter and do homage to the system and the doctrines against which their fathers protested even to the stake, the rack and the dungeon.

The Queen of England, (the nation which claims to be the chief protestant against Papacy)—the head of the Church of England sent a very costly gift consisting of plate—ewer basin, etc.,—which was used by the pope in celebrating his Jubilee Mass. These are of gold and probably the most elegant and costly of any ever used in that most blasphemous of all the errors of Papacy—the Mass,—noted in the prophetic Scriptures as "*the* abomination" greater than all others.*

Next in religious influence among the sovereigns of the earth is Emperor William, of Germany. The Emperor being himself a member of the Lutheran church, and Germany the home of Luther and his notable work, any recognition of Papacy's claims on his part must not be overlooked. Did he send a present? Yes, and one of the greatest significance as indicating the German government's attitude toward the restoration of temporal power to Papacy. He sent as a present a new triple crown such as has been worn by the popes since the time of Benedict XIII. This crown is the distinctive badge of *civil* authority. It said in figure, Germany recognizes you as a civil ruler, though at present you are dispossessed of your territory; just as the present of the head of the Church of England said in symbol, Protestant England has changed her views on the subject and no longer recognizes your system as that of Anti-christ, but *upholds your communion.*

The Duke of Norfolk was the Queen's *envoy* in this matter and approached the pope kneeling three times, and as the *Catholic Times,* of Liverpool, pointedly notes, is the only *envoy* sent by an English sovereign for over two hundred years.

These are so many additional straws, pointing the direction of public sentiment—pointing as we have heretofore noted to the grand confederation of the great religious systems—a union which to the many will seem a grand achievment, a token of Millennial harmony, but which, to the extent that it is successful, will be as oppressive to the true church as it will be advantageous to the human systems called churches. For when the power of organization is once felt, it will soon be used to frown down and hinder all *growth* in grace and knowledge, and to suppress all teaching and teachers not in harmony with the errors and bondage of said unions. The only union and bondage which God has ever authorized in his children, is the union between each individual and Christ the head; and the union between the members of the church if in any way more than, or different from that prompted by *love* and the spirit of the head, is of the devil, no matter how honorable and moral the agents he may employ, or the arguments he may cause to be advanced to secure the bondage of God's children under the name of Christian Union. There can be no union between truth and error to last, and every attempt to secure it is an attempt to fetter the truth. We are in the "harvest" of this age, and the errors must fall before the "sharp sickle" of truth, which the Lord is now thrusting in. (Rev. 14:15, 16.) Hence the doings of those who say "a confederacy" (a union) must not discourage us, for though they will succeed and cause a *night* to come, wherein no man can work except those who worship the beast or his image, (John 9:4 and Rev. 13:16, 17,) yet the truth will eventually triumph, as well as all faithful to it, under the true pope, the true "King of glory," the High priest of our profession, Christ Jesus.

Some further showing of the Roman anti-Christ system as "a great Christian camp" by leading protestant ministers, blinded by long cherished errors and wrong expectations con-

* We have heretofore shown the error of the principles involved in the Mass, and when Vol. II of DAWN is ready it will contain a full explanation of it, in connection with the prophecies which foretold its institution, and Papacy's rise and fall.

cerning the church's present work and the promised kingdom under the whole heavens, we have been obliged to leave for another number of the Tower; but they are truly surprising to those who *see*, but unnoticed by the majority, whom, as always, the god of this world blinds to the truth.

Meanwhile, as a proof that some eyes are getting open while others are being closed, we print below a brief report of a discourse delivered in New York by the ex-priest, now well known Dr. McGlynn, as reported in the public press.

"New York, Dec. 8.—The announcement that Dr. McGlynn would speak tonight on the Pope's right to interfere in politics drew an even larger audience than usual to the anti-poverty meeting at the Academy of Music. The address was a protest against a recent statement by Monsignor Preston, that Catholics are bound to vote as the Pope advises. Dr. McGlynn handled the subject boldly, declaring that wherever papal influence had been felt in politics it had been a curse to the country where it was exercised. Christ, the founder of the Church, had refrained from mixing religion with politics, but some of his vice-gerents had thought themselves wiser.

"The speaker declared that even in religious matters Popes had often shown themselves far from infallible. It was shameless abuse of the Papal power that led to the disruption of the Church in the sixteenth century. At the time when a flaxen haired German boy, named Martin Luther, was playing around on his mother's knee, Pope Alexander VI. was installing his illegitimate children in his papal residence. Many Popes had been guilty of egregious blunders and crimes. It had been said that Catholics must take their religion and not their politics from Rome. But even in matters of religion they were not bound to blindly submit to dictation. Every man's conscience is to be the final arbiter for him how far he is obliged to obey the Pope."

THE DAWN IN GERMAN

We are glad to announce to you that the German translation of Millennial Dawn Vol. I. is complete. It will be on the press shortly, and the first edition of 1000 copies, cloth bound, will be ready for mailing very soon. Orders may *now* be sent in; they will be served in order as received.

As the German language requires more words than the English to express the thoughts, this volume will contain over 400 pages. The price will be one dollar. We cannot promise a paper covered 50 ct. edition at present, as there will probably not be a sufficient interest to justify it. It is only by getting out *large editions* that paper bound books can be made to pay expenses.

We are confident the translation is excellent: it is the work of Bro. Zech, a German by birth, whose education in the language, as well as his growth in the knowledge of the truth, the spirit of which he seems to have drunk into deeply, has well qualified him for the work. We are confident, therefore, that his work is so complete that the German reader can catch the spirit and intent of "The Plan of the Ages." For this blessing to our German brethren, we on their behalf thank God especially, and secondarily we thank Bro. Zech, who in this work has been God's honored instrument.

To the interested readers of the Tower, let us say: The work is in your hands now; now is your opportunity to engage in the service of the truth and in the service of your fellow-Germans. God made the plan and revealed it in His Word, and is therefore the real Author of the "Plan of the Ages;" the writer of it endeavored to do his part as best he could in the English language, and now Bro. Zech as translator has spent precious months of labor in preparing it for you in German. *Now* it is your turn to spend your consecrated time and talent in *using* this which is thus by others made ready for *your use*. How many of you will prove faithful to so great privileges as are here laid before you? How much sleep will you lose in trying to put the plan into the hands, heads and hearts of others? Probably few of you will lose as much sleep as we are sure Bro. Zech lost in his part of the work. How many will feel it a pleasure to deny themselves some comforts and pleasures, earthly, in order to carry to others the comforts and pleasures mental and heavenly, which a knowledge of God's plan only can give?

The Tower Publishing Co. promises that as soon as the brethren and sisters shall order 2000 copies of *paper bound* 50 ct. Dawn in German (or send pledges that they will order as soon as the books are announced as *ready*) they will get out an edition of 10,000 copies. Now dear friends use *your* privileges and opportunities faithfully, so that the Master at the reckoning may say, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

THE GERMAN TOWER

The German Tower has been stopped for some months to permit Bro. Zech's time to go to the preparation of Dawn. That work being now done, the regular issues of the German Tower were resumed commencing January, 1888.

As a reward for the patience of the German readers obliged to wait during the preparation of German Dawn, it is proposed that such of them as order cloth bound German Dawn shall be presented free with the next year's German Tower. Therefore such in ordering Dawn should mention the fact that they wish the German Tower renewed as per this promise.

MORE ARP SLIPS

We were out of Arp Slips "for free distribution" for a while, but have plenty now. Order all you can use. Put one into every letter you write; wrap one in every bundle you send away, and if possible arrange to engage help and distribute them to every church in your town.

As noticed in previous Towers, several friends paid for printing slips for free circulation in Ohio, Pennsylvania, W. Virginia and Maryland. Now we can announce to you that it is decided to use receipts of the Tower Tract Fund to further this cause. Seeing the good results from the slips already distributed, it is proposed to deluge the country with them. Order all you can use. Labor while it is called day, for the *night* cometh wherein no man can work.

"FINDING" HOLINESS

"I have been reading about holiness," said one to me the other day: "I do wish I could find it."

"Find it?" I said, "you mean find Him. Holiness is in Jesus. As many as received Him, to them gave He power to become the sons of God."

A week after my friend came to me with a radiant face: "*I have found it in* Him."

We think and talk of holiness as if it were getting into the King's garden, climbing over a wall by a tremendous effort, or getting in as a great favor, and plucking a flower which we wear in its fragrance for a day, then keep it pressed and treasured, a faded remembrance of the King's grace. No, holiness is ours only when we open the door of our heart unto the King that He Himself may come in and make this barren place the garden of the Lord, a very paradise wherein He may walk and talk with His child.—*Sel.*

We send this Tower to many who have not renewed their subscription, nor indicated in any way their desire to have it come during 1888; *because* we want all to read the series of articles commencing "Who are Sons of God." Those whose paper stops with this number, have themselves to blame. You do not appreciate the spiritual food, if you will not "ask, that ye may receive, that your joy may be full"—and we are quite sure none of you are so poor that you cannot purchase a Postal Card.

Our Passover Anniversary.—Sunday night, March 25th next, will be the anniversary of our Lord's last night with the disciples in the flesh. As usual, the church will commemorate it. So many as can meet with us here will be welcomed.

CHAS. H. SPURGEON'S POSITION

In our December '87 issue we referred to this celebrated minister of London, as having left the Baptist *denomination.* We were promptly contradicted by some who felt loth to acknowledge the loss to Babylon of so able a man. Fuller reports show that we were entirely correct. Mr. Spurgeon's withdrawal was from the *Baptist Denomination*—the "Baptist Union."

Many do not know that the "Baptists," "Disciples," "Congregationalists," and some others, are not organized into one body throughout the world, in the same manner as are Roman Catholics, Episcopalians, and E. Methodists, but *each* congregation maintains the *right* to control its own affairs and its own faith independently of other congregations. [This is well, but the same principle should extend to each individual in each congregation. Each should be asked if he accepts the Lord by the *only name,* Saviour, and the Bible as God's divinely inspired communication to man; and beyond this, *each* should be left to believe all that he can find in God's revelation, each ready to assist and be assisted by the other, to grow in *grace* and *knowledge* and in the *love* of God.] But those independent congregations, *imitating* the various sects, have formed "*Unions*" by which the majority of such churches attempt to fix the *faith* and affairs of the others, much the same as *Conferences* do for the Methodists, and the *Presbyteries* and *Synods* and *General Assemblies* of the Presbyterians, and the Convocations' Councils and generally the hierarchies of the Protestant Episcopal and Roman Catholic churches.

We did not say that Mr. Spurgeon withdrew as pastor of the congregation he serves. If they as a people are free from *denominational* shackles, free from the control of others, and meet to study God's Word and to offer Him worship they are a church in the original form, such as the congregations in the days of the apostles were. And this is just where Mr. Spurgeon and the congregation he ministers to stand: They have withdrawn from the "Baptist Union" and stand independent. For this others blame Brother Spurgeon, while we commend his steps. He does not see all the truth as we see it yet, but now that he is free and has taken a bold stand, if he follows on, he will soon see more and more light—until the perfect day. That we correctly state Mr. Spurgeon will we think be apparent from the following abstract from the *Sword and Trowel,* a paper which he publishes.

In it he has written: "The case is mournful. Certain ministers are making infidels. Avowed infidels are not a tenth as dangerous as those preachers who scatter doubt, and stab at faith." In these remarks Mr. Spurgeon evidently refers to the same class in its many forms so often reproved (Eph. 5:11.) in the TOWER, who reject the inspiration of the Bible, laugh at the stories of the flood and of Balaam's speaking ass, and Jonah and the fish, etc.; who declare with great show of worldly wisdom that Adam's fall must have been upward, and who, denying the original sin and its penalty, see no reason to believe in a *redemption* from that fall by the precious blood of Christ, and who consequently deny the ransom, and claim that our Lord was merely a good *example,* and that the whole world in God's order is being *evolved* from lower to higher conditions, and that all will finally be saved irrespective of faith and obedience to a "*historic Christ.*" This error, as we have shown, is spreading into all pulpits and pews of "Christendom" rapidly, being helped along by the false views hitherto held concerning the wages of sin and the character of our Lord's ransom-sacrifice. That Mr. Spurgeon is opposing this same class, is evident from the following quotations from his paper.

He says: "It is only too evident to all who are zealous for God and his truth, that on one side there is a perilous growth of superstition and sacerdotalism, and on the other of unbelief and indifference to vital religion. The *substitutionary sacrifice* of our Lord and Saviour is lightly esteemed and even *repudiated* by some prominent teachers—the plenary inspiration of the Holy Scriptures, with other verities of the faith of Christ, are explained away, in many instances."

"A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith, with *slight improvements.* The atonement is scouted, ... the punishment of sin is turned into fiction, and the resurrection into a myth; and yet these enemies of our faith expect us to call them 'Brethren' and maintain a confederacy with them.

"The results of this erroneous teaching and perversion of the gospel are apparent; worldliness, sensuality, and luxury . . . . abound, and Christian liberty has become license in the walk and conversation of many of the professed disciples of Christ."

In closing Mr. Spurgeon asks—"*What shall we do?*" and answers, "*We retire at once and distinctly from the 'Baptist Union.'*"

To the supposed inquiry whether he would attempt to head a *new* denomination, he answers, No; and declares [what we declare] that denominations are unnecessary among *Independent* congregations.

THE TRUTH IN CHINA

Shanghai, China.

DEAR SISTER RUSSELL:—The Dawns reached me on the 23d of September, for which many thanks. Three of the books are now in Shanghai. The good and thoroughly orthodox Methodist sister, to whom I gave one, said, "The restitution theology is very interesting, and I am glad you have found such rest and peace in believing it." I am sure she will read the book carefully, and be benefited by it. Another book has gone into a Baptist family. And the third I gave to Rev. Dr. W., who believes in the Millennial coming of Christ, and is, I think, somewhat prepared for Dawn. One book has gone to Ching-chew-fu into the Eng. Bap. Mission. The others I shall send—one to Peking, one to Amoy, one to Tang-chon, etc. The papers also arrived in due time and will soon be scattered over China. The books ordered came by last mail, received two or three days since. Since writing the above, the Concordance and Diaglott came. I cannot thank you enough for the kind letter received at the same time. I am using my Dawn, and the others and the papers are being scattered broadcast over the land. The Rev. Bp. S. has a Dawn. You may be sure I lose no opportunity to *tell* the glad tidings.

Your sister in Christ, C. B. D.

Not science, fiction, poetry or art
Our service engages. 'Tis our part,—
Guided by gentle fingers, and a mind
That loves to praise the Saviour of mankind—
To tell his wondrous deeds, his Bride to seek;
Ever "to preach good tidings to the meek."

—*Selected.*

"THE FATHER HIMSELF LOVETH YOU"

John xvi. 27.

Be still, my soul, Jehovah loveth thee!
Fret not, nor murmur at thy weary lot;
Though dark and lone thy journey seems to be,
Be sure that thou art ne'er by him forgot:
He ever loves; then trust him, trust him still;
Let all thy care be this—the doing of his will.

Thy hand in his, like fondest, happiest child,
Place thou, nor draw it for a moment thence;
Walk thou with him, a Father reconciled,
Till in his own good time he calls thee hence.
Walk with him now: so shall thy way be bright,
And all thy soul be filled with his most glorious light.

Take courage, faint not, though the foe be strong;
Christ is thy strength! He fighteth on thy side.
Swift be thy race; remember 'tis not long,
The goal is near; the prize he will provide.
And then from earthly toil thou restest ever,
Never again to toil, or fight, or fear—oh never!

He comes, with his reward; 'tis just at hand;
He comes in glory to his promised throne;
My soul rejoice! ere long thy feet shall stand
Within the City of the blessed One—
Thy perils past, thy heritage secure,
Thy tears all wiped away, thy joy forever sure.

—*Horatius Bonar.*

WHO ARE SONS OF GOD?

Few seem to get a clear idea of the meaning of the words *son* and *father*. The word father, signifies producer, generator, life-giver, the word son correspondingly signifying one produced, generated, one who receives life from a father.

Applying these definitions, we find that in a general way Jehovah God might be said to be the father, producer or creator of every living creature, from the crawling worm to the great arch-angel. But a restriction is placed about the word son, by its use in Scripture, which shows us that God uses the expression "sons of God" with reference only to those of his creatures whom he created more or less in *his own likeness; i. e.*, with mental and moral qualities in harmony with his and capable of understanding his laws and arrangements. This cuts off from the honorable name of *sons* the lower, the brute creation, but still leaves sons of various natures—angelic sons, human sons, and sons of divine nature.

Angels are called "sons of God" in parable, in Job 1:6 and 2:1. They are again represented as "morning stars," *i. e., early bright ones*, rejoicing together at the creation of this earth, when they as "the sons of God shouted for joy."—Job 38:7. As shown in the TOWER of December '87, those angels which *kept not* their first estate are referred to as "sons of God" up to the time of their fall into sin.—Gen. 6:2, 4.

Among men, Adam of course was a son of God, *i. e.*, God's creation. God was his Life-giver, Creator, Producer or Father, and hence he was a "son of God" and is so designated, Luke 3:38. Be it noted, however, that none of Adam's children are called "sons of God" down to the time that our Lord Jesus gave himself a ransom for all. Those who, by wilful sin, forfeit and lose the likeness of God, the perfection in which he created them, are reckoned as unworthy of the honorable title of sons of God—as the brute creation which never had and never lost this likeness; and such are to be treated *as* "natural brute beasts, made to be destroyed." (2 Pet. 2:12; Eccl. 2:18.) In the case of man (Adam), he was sentenced to death at once, as unworthy of life and the various privileges God had prepared for his sons. Having misused his grand superiority to the beasts, he was no longer worthy of the honors prepared for sons. From the moment of sin onward, Adam was not recognized as a son of God; and if he was fallen and degraded from sonship, it is manifest that he could in turn give life to none better or more worthy of divine sonship that he himself was. And so for four thousand years—until our Redeemer's coming—there were no sons of God, none whom God would recognize as such, except our Lord and those angels who kept their first estate of purity and sonship. Even Abraham, and Moses, and Elijah, and the prophets, were not called *sons of God*. "Friend of God" and "faithful servant" were the dearest names then possible (Heb. 3:5, 6. Gal. 4:4-7); because no matter how good their intentions they were all *imperfect*, fallen from the likeness and liberties of sons of God, and had not yet been *redeemed* from that great calamity.

Next in order let us consider our Lord Jesus:—

GOD'S ONLY BEGOTTEN SON.

The question at once arises, How can there be more than *one* son of God, since that one is called the *only* begotten Son? We answer: both statements are true. God has "many sons," and one "only begotten Son." Our Lord before he became a *man*, was a spirit being, as "God is a spirit," and angels are spirits; and he was the "first born of every creature," or "born before all creation," as some translate it—the *beginning* of Jehovah God's creative work.—Rev. 1:8; 3:14.

And since he is both the *first* and the *last*, the beginning and ending of Jehovah's *direct* creative work, it is very evident that he was the ONLY Son of God thus directly begotten of the Father. And since it is clearly stated that "all things were made by him, and without him was not anything made that was made" (John 1:3), it becomes the more evident to every reasoning mind that *His* creation was more *directly* and specially the Father's work than that of any other creature, or Son of God—man or angel; for though it was the Father's power and vitality that was given to angels. to men, to beasts, and birds, and creeping things, yet with none of these was the begetting a direct work of Jehovah, as in the case of the one Son distinguished forever among the sons of God by the title, "only begotten Son." And though God calls angels sons, mark the pointedness of the apostle's question, and how it points out our Lord's superiority, when he asks, "Unto which of the angels said he at any time, 'Thou art my [special] son, this day have I *begotten thee*.'"—Heb. 1:5; 5:5.

Our Lord did not lose his right to the title "Only Begotten Son," by becoming a man; for the life was not laid down in death, when his nature was changed and he was made flesh. That change was only a transfer of existence from a higher nature to a lower nature, from spiritual nature to human nature; *for*, or in order to the suffering of death by him as a just man for the unjust; as the corresponding price for Adam's sin-penalty. Even as a man, then, our Lord retained his title "only begotten Son of God." As John says, "We beheld his glory [dignity, perfection], the glory [perfection and grandeur] as of the only begotten of the Father, full of favor and truth."—John 1:14.

But when our Lord in obedience to the Father's purpose would redeem mankind, nothing but his death could accomplish the work. That was the penalty imposed upon Adam and the race which lost life in him—and that he must suffer if he would redeem Adam's life (and ours lost in him); so then the "Only Begotten" died, ceased to be, and remained so until the third day. Now, question: Did our Lord cease to be the only begotten Son of God when he laid down his life a ransom for many? Yes, truly. When his existence terminated in death the only begotten Son had ceased to exist—was dead. But in his resurrection, his *re*-creation, he was again the only begotten Son of God, for no agency was called into service to accomplish his resurrection, but, as when first created, he was the direct workmanship of Jehovah, who so arranged that not even this distinctive title and honor of "only begotten" should be lost by his obedient Son. Hence no agency of man, nor even of the angel Gabriel, was permitted in the work of our Lord's resurrection: no *agencies* great or small were employed, but it is written "Whom God hath raised from the dead"—"God hath both raised up the Lord, and will also raise up us by his own power."—Acts 2:24; 3:15; 4:10; Rom. 4:24; 6:4; 8:11; 1 Cor. 6:14; 15:15; Col. 2:12; 1 Thes. 1:10; 1 Pet. 1:21. And since his resurrection was a *re*-creation of the same being or individuality first created, it can still be said of him that he is the first and the last, the beginning and the ending of the creation of God, the Only Begotten of the Father.—See Rev. 1:18.

POWER TO BECOME SONS OF GOD

Coming now to the Gospel age, consider the import of the words, "To as many as received him, to them gave he power [*i. e.*, liberty] to become the sons of God, even to them that believe in his name," (John 1:12) and "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him; for we shall see him as he is."—1 John 3:2.

As already noted, all the human race from Adam down came under condemnation through his willful sin (1 Tim. 2:14), and all lost recognition as the sons of God, as well as the *likeness* because of which they had been so recognized above the brute creation. Indeed since their minds ceased to be godly, and became carnal and devilish, they might be said to have been reconstructed by the tyrant Sin to bear much of the image of God's adversary; and hence they might in this sinful state be called *sons of the devil*, bearing his moral likeness. And so our Lord declared even to the Jews, "Ye must be born again"—"Ye are of *your father* the devil." (John 8:44.) And since the same apostle also records, (1 John 5:19) that "The whole world lieth in wickedness," it is evident that the standing of all in God's sight is that of children of the devil.

The question then arises, Since only those possessing the *perfect likeness* of God, are worthy to be called sons of God and since God himself refuses to call any others by that honorable title, how can *we* be called "sons of God" who are confessedly imperfect, and who at most bear but a slight likeness to the holy God? The answer is, that our Lord Jesus *gave power* or liberty to become sons of God,—"to them that *believe on his name*." Mark well, he did not make us sons, but simply gave us the liberty or privilege *to become* sons. It follows then that the patriarchs and prophets of the preceding four thousand years could not become sons, because they were not given that privilege or liberty.

What did our Lord *do* for us to secure us this great boon, this liberty or privilege? Something must have been *done*, for Jehovah changes not (Mal. 3:6.) He did not once declare Adam and his children cut off from sonship and subject to *destruction* in death, as brute beasts, and then change that decree. Nor could, nor would our Lord Jesus set aside the divine decision to reinstate the sinners to the dignity of sons and to worthiness of life. No; he came not to oppose the Father's will, but to obey it. "I delight to do *thy will*, O God," was the sentiment expressed in his every act and word. "Not my will but thine be done," was his constant prayer. Hence we say, he must have *done* something for us, by which he lifted from us the embargo of sin, to give us *liberty* to again become sons of God. What did he do for us?

Ah yes! he did a great work for us; he gave himself a

ransom for us, he redeemed us from all iniquity and from all the condemnation and loss attaching to it. Giving thus the price of Adam's guilt he thereby purchased the dead and dying race, with full right to do what he *wills* to them and for them. He wills to give during this Gospel age, *liberty* to become sons of God to all that believe on his *name*. His name was called Jesus, which signifies *Saviour* or *Liberator*. —(Matt. 1:21.) "Thou shalt call his name Jesus; for he shall save his people from their sins." Hence we see that it is to them that receive him in the sense of believing in him as their Saviour or Liberator, that he gives now the liberty of becoming sons of God—none others. Believing that such a person lived at such a time is not the kind of belief which brings the liberty: believing that he was a fine man who taught many excellent precepts, is not the kind of belief necessary: believing that he set a good example, and that all should *try* to follow it as best they can, is not the belief demanded here: No, it is a different belief, a belief in and recognition of his name *Saviour:* the recognition and acceptance of him as the one who saves his people from their sins. No one who rejects the Bible account of the fall and condemnation of all in Adam, and the utter loss of sonship and all its privileges (life, etc.), can possibly receive and "*believe*" in this SAVIOUR or Liberator, who by redeeming them grants them liberty or privilege to become sons of God.

But is it only to "*believers*" in his name that our Lord grants this privilege? Only these; belief in no other person will do, nor will the acceptance of our Lord by any other name than the one which acknowledges his ransom-sacrifice avail—he must be recognized as *Saviour*, and not merely as Lord and Guide. He saves his people from their *sins that are past* as well as teaches and guides them to abhor and avoid sin for the future.

Next let us examine the *liberty* which proper believers obtain through the Saviour. What does the expression *liberty* signify as here used? It simply means that our Saviour, having paid the penalty of Adam's sin, offers to all who accept of his finished work, and who desire to return to the likeness of God and to sonship, *a clear receipt of exoneration* from the sin which brought condemnation upon all six thousand years ago, and that he will throw about such the robe of his own righteousness to cover all their present imperfections and unavoidable weaknesses, so that they may at once go to God and thus find acceptance and grace to help, *until* having proved by their obedience in the present life, the sincerity of their consecration to God's will and service, they shall ultimately be delivered from all the present weaknesses into the grand, perfect spiritual bodies like unto our Lord's. This is the promise to such overcomers, who thus will be received into *final* and *complete* sonship, as heirs of God, and joint-heirs with Jesus Christ their Lord and Saviour.

This is what the apostle means when he says: "Beloved *now* are the sons of God—and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like him." The "*we*" here does not refer to the world of mankind, but to the saints, the truly consecrated, who believe in the *only name* [Jesus—Saviour] whereby we must be saved. As already shown God really has no *imperfect* sons, such as we *now* are, hence in the full sense we will not be sons until the end of this age, the selection and trial of these probationary sons being complete, they shall be received to the full perfect likeness of God—like unto their Redeemer and King. But *now* we may *reckon* ourselves Sons of God by faith. Grasping by faith the anticipated *end* of our high calling, we may and do speak of the things which are not yet fully accomplished, as though they were completed. In saying, *Now* are we the sons of God, and grasping it *as* a reality, we fasten to it by the threefold cord of faith, the three parts of which are first, faith in the perfect sacrifice and finished work of him who gave us liberty or privilege to become sons; second, faith or confidence in promises made us of grace to help us overcome and quench all the fiery darts of our opponents; third, faith or confidence in our consciousness that our consecration is full, complete, and that our desire is to know and do the Father's will under any and all conditions. This threefold cord of faith, firmly fastened upon our promised inheritance and sonship, to be verified to us when we are tried and made perfect, will indeed be "an anchor to the soul both sure and steadfast," which will enable us to say and feel that *even now* (by faith) we are the Sons of God, though not yet clothed upon with our perfect bodies.

WILL LIBERTY TO BECOME SONS OF GOD BE GIVEN TO ALL MEN?

Do not answer this question hastily—give it due consideration. At first you may be inclined to differ from our view when we answer that *it will not*. To us it seems clear that this liberty is connected with the special high-calling of this Gospel age, and ceases with it.

Call to mind again what we saw above to be the meaning of the words father and son: father—life-giver or creator; son—offspring, one who receives life from a father. Now consider man as represented in Adam. At first he was God's son, but afterward because of sin he forfeited all, and *ceased to be*, as God's son. Now if brought back to life and perfection, whoever is his life-giver will be his father. Since man's life was forfeited totally, it follows that his resurrection will virtually be his re-creation, and he who re-creates will be the father of the re-created being, in the same sense that Jehovah God was Father to the being destroyed by sin.

While all things which our Lord Jesus did, were done according to the will and plan of the Father, yet the Scriptures are particular to keep separate the work of Christ Jesus in man's redemption. Our Lord Jesus "bought" the world; he gave the "corresponding price" for all; and the earth and all belonging thereto are called his "purchased possession." (Eph. 1:14.) Having thus become possessed of sin-wrecked, dead humanity, it is the purchaser's privilege and design to begin the work of restoring all things—of giving life to the dead world, which he purchased eighteen hundred years ago. He delays the commencement of this life-giving work until the "little flock" to whom he gives liberty to become sons of God is complete. "He is not ashamed to call them BRETHREN," and they shall be his joint-heirs in the purchased possession, and his co-workers in restoring the redeemed race to life.

Since it is from death that man is saved, the Saviour is evidently the *life-giver*. In fact the Syriac MS. of the New Testament gives the name LIFE-GIVER in every instance where we have the name Saviour in our common translation. The special work of the Millennial age will be to awaken the dead, and by gradual process give to them the life secured for them by their Redeemer as they shall believe and accept of it upon the conditions (obedience, etc.) which the Life-giver, as judge of all, shall require. This being the case, it must be evident to all that (separating the works of the Father and the Son—John 5:17,) the *life-privileges* which come to the world, come directly from the Son—our Lord Jesus: He BOUGHT them with *his own* precious blood, and HE it is that will restore all who will comply with the conditions, to full perfect LIFE at His appearing and kingdom of a thousand years. He therefore is the one and *only* direct life-giver to whom the world must look; and as life-giver is the true meaning of *father*, He is properly declared in prophecy to be *to mankind* "The everlasting Father," as well as the "Prince of Peace" and the "Mighty God" [ruler].

Hence it is, that though Abraham and David, etc., are spoken of as *fathers* of Jesus,—"of whom according to the flesh Christ came"—yet it is also declared that "*Instead* of thy fathers shall be thy children," (Psa. 45:16,) meaning, instead of the fathers continuing as such, they shall, by the fact that our Lord becomes *their* LIFE-GIVER in resurrecting them, thus become his *children*—his sons.

As heretofore shown, the process of life-giving while it will begin with awakening from the tomb, the giving of a measure of life such probably as men now generally possess, (as illustrated in the awakening of Lazarus from the tomb,) and such only as "obey that prophet," will reach completeness, in full restoration to *all* that was lost—human perfection—LIFE in the full sense of the word. That only such as "hear [obey] shall *live*" in this perfect sense of attaining life, see John 5:25. All others awakened and granted a knowledge and *full* opportunity of gaining this perfect and lasting life, who will reject its conditions,—conformity to God's perfect law—will be "cut off" in the second death. They will not become sons of Christ, because of refusal under full opportunity to receive his image. Those refusing the likeness of Christ or the proffered terms of the age of Restitution will be treated as Jehovah treated Adam when he chose disobedience; only, that the experience being greater there will be no preparation for *another* redemption. Such as die the second death are not *sons* as above shown, but as those who having the opportunity yet despise the likeness of the Life-giver they will be treated "as brute beasts—destroyed."—2 Pet. 2:12; Eccls. 3:18-20.

The question may occur to some, How comes it that our Lord who redeems or purchases *all*, is not the LIFE-GIVER to the "little flock" of the Gospel age as well as to the world in general?—Where and how comes the distinction between us as the "Sons of God" and "brethren" of Christ, and the world as children of Christ?

We answer: He who redeemed all, did not actually give or restore to us the perfect human life as he will to the world in the next age, but *instead* he threw over us the mantle of

his merit, of his imputed righteousness, and thus introduces us directly to the Father, to be *begotten* BY HIM as "*new* creatures," "partakers of the *divine* nature" (not restored *human* nature, grand as that will be), and joint-heirs with our Lord and Redeemer.

The *liberty* [freedom from condemnation,—otherwise known as *justification* through his blood] which our Redeemer grants us is FREE; we can do nothing to purchase or merit it; it must be accepted as a *free gift* of God through our Lord Jesus Christ, or not at all. But there the *free* part stops. Having obtained the privilege or liberty *to become* Sons of God, the matter thereafter rests with us, and to profit by this great privilege or liberty, we must work out our salvation, with fear and trembling. Appreciating the grandeur of the privilege put within our grasp, we must *act* soberly, wisely, earnestly, not as them who idly play and beat the air, but as true soldiers we must fight a good fight. We must overcome our former master, Sin; and let not Sin reign and rule in us, but throwing all our (at most) little influence on the side of our new Captain, Leader, and Fore-runner Christ Jesus, we must overcome the world, that with him we may be sons of God without rebuke in the midst of a wicked and perverse generation, among whom we are to shine as lights. (Phil. 2:15.) If thus we prove our earnestness, and love and zeal for God and his truth, we shall be accounted "meet to be partakers of the inheritance of the saints in light." (Col. 1:12.) Faithfulness in our warfare implies that we will be continually losing mental and moral likeness to the world, and be more and more conformed to the image of God's dear Son, who is a perfect likeness for us to copy after.—Rom. 8:29; 1 Pet. 2:21.

But if the *liberty* or *privilege* granted to us of becoming sons of God consisted only of a covering of the sins that are past, if it in no way continued to cover our imperfections, it would avail us nothing; for cleansed in the morning and presented to the Father as candidates for sonship, we would through inherited weaknesses and imperfections be defiled and worthy of condemnation again before night: hence, as the apostle declares, it would be a fearful thing for us in our present condition to have to deal direct with the perfect laws of the Father; and we are glad that he has graciously provided that we shall have our standing before him as yet, not as individuals, but as *body members* of the perfect one whose robe of righteousness covers fully our every deformity and weakness, whose sacrifice made full atonement for every result of inherited depravity to which our shattered depraved "earthen vessels" are subject.

So then we are safe so long as we abide in him—under the cover of *his* merit; while in him, we are "*accepted* in the beloved" by the Father, as sons. But having been admitted to this privilege, having tasted that the Lord is gracious, having learned the necessity of *abiding* in him, we must do the abiding—we must not ignore the precious blood through the merit of which this access into sonship and joint-heirship was obtained; we must not ignore our Redeemer, and attempt to offer our own *imperfect* works as meritorious and acceptable (See the type of this Lev. 10:1-4. Num. 3:3, 4), else we shall come to nought. If any branch *abide not* in the vine it is cast forth, and destroyed. (John 15:5, 6.) So then the *liberty* which our Lord grants to all who come unto the Father by him and in him, (John 14:6) is full and complete; and the assistance rendered such as draw nigh to God with their whole heart is *sufficient*, that they may come off conquerors through [in] him who loved them and gave himself for them. This *sufficiency* of grace to help in every time of need is supplied mainly through God's Word, the exceeding great and precious promises of which are given us that *thereby* we may overcome self and the world, and become partakers of the divine nature.—2 Pet. 1:4.

It is thus that the Father deals with those to whom, through the Son, liberty to become sons is now granted, viz., by the word of his grace—the Scriptures. Granted the privilege, or liberty, or ability, to do so through their Redeemer's merit, these are then "*begotten by the word of truth* that they should become a kind of first fruits of God's creatures." —James 1:18.

The apostle Peter clearly tells the whole story saying: "The God and Father of our Lord Jesus Christ . . . hath begotten us . . . to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us, who are *kept by the power of God* [his exceeding great and precious promises and providences upon which we lay hold] through faith unto salvation, ready to be revealed in the last time" [—in the end of this age when the body, the "Royal Priesthood," the little flock of Sons of the "divine nature" shall be completed and glorified.] "Wherein ye rejoice greatly though now for a season if need be ye are in heaviness through manifold temptations, that the trial of your faith . . . might be found unto [or result in] praise and honor and glory at the appearing of Jesus Christ. . . . Of which [special] salvation the prophets have enquired and searched diligently, who prophesied of the grace [peculiar *favor*] that should come unto YOU."—1 Pet. 1:2-10.

Since the overcomers of the Gospel age—those who use their ransomed privilege or liberty and become sons of God on the divine plane of sonship—are to be so closely identified with their Lord and Head Christ Jesus, as to be called "members of his body," his "bride" and his joint-heirs, it is evident that they with him, and by virtue of the ransom which he gave, are to be members in particular of that great Prophet and Life-giver Christ, and will share in the work of *life-giving*, restoring the dead and dying world to perfection; hence the term Everlasting Father, as well as every other title of the Head, is to be shared by his joint-heirs and co-workers. In harmony with this, note the Apostle's words in Heb. 11:39-40. Here speaking of even the *overcomers* of the past he contrasts their position [sons of Christ] with our position as sons of God *in Christ*, saying: "These all, having obtained a good [record] through faith received not the promise [made to them], God having provided some BETTER THING FOR US, that *they* without *us* should not be made perfect." —Heb. 11:40.

Since in God's plan they are to be the *children* of Christ instead of the *fathers*, it follows that they could not get their life—be perfected—until the Christ (head and body) their Everlasting Father (or father of their everlasting life) shall first be made perfect on the higher plane—Sons of God of the divine nature.

Then, dearly beloved, appreciate more fully than ever before your privilege as a Son of God and understand the Apostle's words, "Being justified by faith, we have peace with God, through our Lord Jesus Christ, *by whom also we have access* (by faith) into THIS GRACE [special favor] wherein we stand,—rejoicing in hope of the glory of God" [as sons, as joint-heirs with our Redeemer in his great work of reconciling the world, whom he has already redeemed.] And from this standpoint of hope and grand anticipation, knowing that we must be tested and tried, "we glory in tribulations also," knowing that it is by such means, with his promises, that the father would develop in us patience, experience, and hope, as well as the love of God shed abroad in our hearts by the holy spirit of the truth imparted to us from the truth.—See, Rom. 5:1-5.

Be strong then, acquit yourselves like earnest, sober men, receiving now by faith (trust) the grace [special favor] to be brought unto you at the coming of our Lord Jesus, for HE that raised up Christ from the dead will raise up US also, by Jesus who will present us before him, unblamable and unreprovable in love.—See 2 Cor. 4:14-18.

LIBERTY OF THE SONS OF GOD

"For we know that the whole creation groaneth and travaileth in pain together until now." "For the earnest expectation of the creature waiteth for the manifestation of the SONS OF GOD." "Because the creature itself shall be delivered from the bondage of corruption [death and dying] into the glorious *liberty* of the children of God."—Rom. 8:19-22.

Though the race in general will not become sons of God, it is here expressly shown that they may obtain, through the Sons of God, the liberty or freedom from death, pain, etc., the common heritage of all sons of God. The children of the Christ—all who receive the redemption life—will stand as dear and as close to the Father Jehovah, as sons, even as in the earthly family, the grandsons are as dearly loved and as kindly treated. And they shall be treated *as sons*, having full release from all corruption and from all condemnation. But here again it is shown that "they without US [the sons and heirs] cannot be made perfect;" they cannot receive the life provided for them until all the sons of God are selected and glorified. "The manifestation of the Sons of God" is therefore the great event for which the whole creation waits and hopes and groans, even though in ignorance their hopes and expectations of the future are not clear and fixed, but only a vague longing for "a golden age" a "good time coming by and by."

ONLY THE CONSECRATED ARE SONS

The liberty to become Sons of God not only did not extend to those men who lived before the Redeemer came and purchased the world, but it has extended to only a comparatively few during this Gospel age; the great mass of mankind even in the present day know nothing about our Lord Jesus, and how could they believe on him "of whom they

have not heard?" (Rom. 10:14.) And of those who have even heard that there was such a person, how few comparatively believe in or recognize the meaning of his name *Saviour;* yet none but these have even the *liberty* or privilege of becoming Sons of God.

Look again, and see among the comparatively few, even of those who do recognize him as the Redeemer, the Saviour, and who therefore were all granted this privilege, liberty, favor, and note *how few* have availed themselves of the great privilege,—how few have become Sons of God. To see clearly just what class of believers constitutes the Sons of God, let us now examine the process by which those who "believe in his name" were granted and accepted the proffered liberty and became Sons of God, joint-heirs with Jesus Christ their Lord.

We have said that all such are *covered by the robe* of Christ's righteousness imputed to them, because of which they find acceptance with the Father. But to whom does the Lord give his robe for this purpose? Not to all believers; for though all have the liberty to wear the robe and obtain "access," all do not choose to use it by fulfilling the conditions. The robes are provided for the BODY OF CHRIST, and to come under those robes we must get into that *consecrated company*, into that select class, known as those whose names are written in the book of life—and as branches *in* the Vine. This is the class to which the Master said, "Abide *in me* and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide *in me* . . . If a man abide not *in me*, he is cast forth as a branch." To the same class the apostle John wrote, "Abide *in him*." The apostle Paul wrote that God "hath chosen us *in him*" and exhorts "so walk ye *in him*"—"rooted and built up *in him*," for "ye are complete *in him*." And of his own aims he says, "That I may win Christ and [abiding in him to the end] be found *in him*" complete at last.—See, John 15:4, 6; 1 Cor. 8:6; 2 Cor. 5:21; Eph. 1:4; Phil. 3:9; Col. 2:6, 7, 9; I John 2:5, 6, 28.

The way in which we get *into* Christ—counted in as members of his body, and therefore under the robe of his righteousness,—is fully explained by the Apostle in Rom. 6:3-5. He there shows that such members are immersed or buried into Christ, *i. e.*, their wills, plans, etc., are completely buried; such having thereafter no will of their own; instead, the will of Christ reigns in and rules over them, controlling their acts, and words, and looks and thoughts. Being dead to self, to their own wills, plans, etc., for them to live is for Christ to live; and in them Christ is still present in the flesh, they being his representatives before men. (Phil. 1: 21.) These share the reproaches of Jesus their Head and Lord now and have fellowship as members of his body, in the sufferings of Christ; and in due time, if they continue faithful unto the end, they are promised membership in the church or body to be glorified—joint-heirship in the glory and dominion and work of their Lord when the sufferings are past.—Rom. 8:17.

These are represented in the Jewish types by the priesthood and its head, the High-Priest. The high-priest of our profession, or order, is Jesus; and all the under priests together with him constitute the Royal Priesthood, as Peter says. As the under priests were all represented in the *person* of the High Priest, by his head and members, so in our priesthood; while we are each severally priests, we are all *represented* in our High Priest as body members in particular. (1 Cor. 12:27.) Our Lord the head of the body is not covered with any covering, for he was perfect; "in him was no sin;" but we all need the covering of his white robes of justification, else we never could have found access into the "holies" and "into this grace wherein we stand rejoicing in hope of the glory of God" soon to be revealed in us as Sons and heirs—joint-heirs with Jesus Christ our Lord.

So then we see that only those who after believing in the only name, Saviour, followed on and *consecrated* themselves, took up the cross and sufferings of Christ and shared them, —only such were accepting of the liberty to becomes Sons; and only such coming into his "body" and under his robes are presented before the Father, or accepted as Sons. In these only, can we see a begetting of the truth and a desire to be conformed to the image of God's only begotten Son

But are not all believers under Christ's robes? even those who do not consecrate themselves? No; only the consecrated. In fact the others have no need for those presentation robes [robes in which to be acceptably presented to the Father as candidates for Sonship and heirship] because they *do not wish to occupy the positions of sons*, after they find that its distinguishing features in the present time are trials and sufferings, etc., in the "narrow way." (Heb. 12: 6.) To be a Son implies both special favor and special *endurance*, and since the only benefit of the "robe" consists in making the wearers presentable to the Father, and since these do not desire to thus present themselves living sacrifices to God, holy and acceptable [as sons and heirs] through [*in*] Jesus Christ, it is manifest that to cover such with a robe would be useless.

The question then occurs: Do believers in Christ who have not consecrated, but merely practiced benevolence and moral reforms,—who endeavor to live moderately, soberly, honestly, truthfully, etc., influenced to such a life by their faith in Scripture and in our Lord,—have these no blessing as a result of their faith, etc.? We answer, Yes; every one who lives moderately, morally and temperately, has a reward daily and hourly,—in his health and true pleasure; and his every deed of kindness and generosity done from unselfish motives always brings a blessing to the doer in the present life, and is sure of a suitable recognition by the Master in the Kingdom, after the resurrection and exaltation of the "Body" class. (See Luke 14:14.) These too may have quite a measure of *joy and peace* through believing in the Saviour. They can see in Christ, dimly the Redeemer and realize (even though vague) that he is the one through whom God has arranged to *save* all who shall be accounted worthy of the gift of life. Thus all believers have much advantage over the ignorant and blindfolded even in the present life; and present progress in righteous living will be a step of progress beneficial to such in the "times of restitution" under the Kingdom soon to be set up in power.

So then all who have consecrated, and only they, have the "robe" which assures to them access to God and to sonship. Question—Will all the consecrated become sons of God? Many have *consecrated* (*i. e.*, resolved on complete submission to the will of Christ at any cost) who do not fulfill their consecration, who do not follow the Lamb through evil as well as good report, but instead are drawn away into half-hearted service, dividing their services between God and Mammon. Only a "little flock" of "overcomers" are represented as attaining to joint-heirship with Christ their head, only such constitute his "body" as finally glorified. Now the question is concerning the great number who do not fully and freely fulfill their covenant—will they be sons of God?

In our opinion, yes; their heart intentions were good, and their "robe" was good, and if they do not cast away the robe of Christ's righteousness and deny his name *Saviour*, and do not *wilfully* violate their covenant, they stand in the position mentioned by the apostle: their works shall suffer loss, but themselves shall be saved so as by fire [severe discipline destroying what such do not sacrifice]. Such are building on the *rock*, though it be with wood, hay and stubble, and though they will suffer the great loss of the prize —the kingdom and the joint-heirship with Christ—yet they themselves, under the Master's discipline, will be saved, brought to perfection, because their hearts were longing for better things even when they fainted by the way, and got their "robes" contaminated with the affairs of this world. They do not keep their garments unspotted from the world, and hence they are represented as *washing* away such defilements of their "robe" in the Lamb's merit, but with great *tribulation* to themselves. We read of this "great multitude" that they came up "through great tribulation and washed their robes and made them white in the blood of the Lamb." "Therefore are they *before* the throne and serve." (Rev. 7: 15.) They suffered great *loss* by reason of their failure to go forward boldly in self-sacrifice for the Lord and his truth —the loss of the crown, and the loss of positions in the throne, and *suffered* more tribulation than if they had been faithful, but holding to their "*robes*" they were finally brought off victors of the second grade with palms of victory, though not with the crowns of glory to which they were invited, and to obtain which their robes gave them liberty or privilege.

Beloved, "Abide in Him;" let the mind of Christ dwell in you *richly*, *let* his spirit control your mortal bodies and present them living sacrifices, partakers of his sufferings and death, that you may be glorified with him also in due time and crowned sons of glory.

HELL IN THE NEW TESTAMENT

[This article was reprinted in issue of Feb. 1, 1893, which please see.]

STRANGE CHILDREN

"For they have begotten strange children." "They are not all Israelites that are of Israel."—Hosea 5:7. Rom. 6:9.

Since the true "church of the first born whose names are written in heaven," are all of this consecrated class, *begotten* by the word of truth, sons of God possessing the "mind of Christ," it follows that many of the *nominal* church are what might well be called "*strange children*," begotten not of the truth, but begotten of error; partaking not of the spirit or mind of Christ our head, but of the spirit or disposition of the world. These, God does not acknowledge as his sons. Many of them are well meaning, *i. e.*, honest and kind, lovers of peace and plenty more than lovers of the truth with the tribulations, and persecutions, and self denials, which faithfulness to the truth always brings, things which every son of God begotten of the *spirit* of the truth appreciates as the foretold witnesses of the spirit to their faithfulness. (2 Tim. 3:12.) These are as really the "children of this world" as were the popular religionists of the *nominal* typical church, Israel after the flesh. In the next age such may become children of Christ by faith, and obedience to his just requirements, but they do not become "Sons of God" now, because, of one of two reasons: either because, being *blinded* by the delusions of the god of this world they cannot discern even fundamental truths, or else because though seeing the fundamentals they do not appreciate the privilege or liberty afforded them of becoming sons, preferring rather lives of ease to lives of self-sacrifice with Christ, preferring the pleasures and ambitions of the present world (age) to what they can see of the honor and glory promised to those who shall become sons.

As the true sons, *begotten of the truth*, are the "wheat" described in our Lord's parable, so those *nominal* children of God, "strange children," developed by fear and error and by false ideas and theories, are the "tares;" and the "field is the *world*" which makes no profession of Christ, containing *elements* which in the next age under the rule of the great Master and King will be accepted and used of him, but which at present untilled brings forth noxious weeds.

In the time of separation (the "harvest") the wheat and tares so long permitted to grow together are to be separated. The "tares," which constitute the majority in the nominal church or kingdom, will be separated from the true sons of God, the consecrated, who as joint-heirs with their Lord of the kingdom, will be *established*, "set up" in power and great glory. The "tares" on the contrary will be consumed as "tares" (as *imitations* of the true) and will be resolved into the elements of the field again. "He that hath an ear to hear let him hear!" The gathering together of the elect to receive the kingdom is in progress—they are being gathered, not into one place, but into one condition of heart and mind. Those who love the friendship and companionship and communion of the worldly minded, tares, shall suffer loss, and have their portion with them, partaking of their "plagues" in the trouble already beginning. Think not that the "harvest" time is a time of peace and quiet. Nay! the Jewish harvest proves to the contrary that it is a time of commotion and unsettling, a time for breaking up of old associations, for bundling tighter the bundles of the tare classes, and for the gathering of the true wheat into the barn. All this is a part of the test put upon the true wheat, to prove the "overcomers."

For the joy and refreshment of such, let us suggest here a Bible reading, pointing out our high calling now, our acceptance in the Beloved, our final exaltation and joint-heirship with him, and our glorious work of blessing the world in the coming age. These promises are indeed a great *power* of God unto salvation to all them that believe and obey them.

Take your *Emphatic Diaglott* and read—Col. 1:9 to 28; next read 1 Pet. 1:2 to 23; next Eph. 1:3 to 14 and finally, Acts, 20:32.

SPIRITUALISM, RITUALISM, THEOSOPHY

All this is hard to say, for one who prefers the charity which covers a multitude of faults to the criticism which lays them bare. And in dwelling on this subject we are not insensible to the perversions of another kind which have crept into our non-liturgical bodies. For, so far as we know, the liturgical churches have not fallen into the cooking stove apostasy, which is turning so many of our church basements into a place of feasting; nor have they been ensnared with the entertainment heresy, which sets up all sorts of shows and exhibitions for amusing the unchurched masses into an interest in the gospel. We deplore these things and here and now lift our warnings against them as another device of the enemy for corrupting and enervating the church of God.

But while considering ourselves lest we also be tempted we must none the less warn our neighbors against the fatal infatuation of ritualism. We take the Trinity church catechism of Dr. Dix and find it streaked through and through with the tinge of the scarlet woman—baptismal regeneration, eucharistic sacrifice, apostolic succession, prayer for the dead, intercession of departed souls, when we find its eminent author so enamored of the Papacy that he draws away from all Protestant bodies and embraces her, declaring that the three chief branches of the holy Catholic church are the church at Rome, the Greek church, and the Anglican church, and that the body thus formed is the true church catholic "because she endures throughout all the ages, teaches all nations, and maintains all truth." When we find Protestant ecclesiastics so smitten with what reformers used to call "the trinkets of anti-Christ," as to allow themselves little by little to be reinvested with the cast-off clothing of Babylon Papacy, so that a recent writer describes the Bishop of Lincoln as "adorned with mitre and cloth of gold, his orpheys so lavishly decorated with amethysts, pearls, topazes and chrysolites set in silver as fairly to dazzle the beholder;" when we see all these we are moved to repeat with solemn earnestness the warning of Bradford, the Smithfield martyr, "O England, beware of anti-Christ; take heed that he doth not fool thee."

Theosophy, is the latest religion of transcendentalists. In it the attenuated unbelief of our times is seeking to find relief from the ennui of denial. How to describe that which takes for itself the name of "Occultism;" how to give an idea of doctrines which claim to be hidden from all but the initiated we do not know. It is enough to say that substantially it is Buddhism seeking conquests in Christian lands; "the light of Asia," offering itself to those who have been turned away from "the light of Christ." It has its circles in many of our great cities, where its occult philosophy is diligently studied; though its following is small compared with that of spiritualism, it being the religion of the literary elite, as the other is of common people. If we question it in regard to its doctrines, it tells us that they are the same as those of "the sacred mysteries of antiquity." It inculcates a very attenuated philosophy of evolution; it teaches the pre-existence and the transmigration of souls, and instructs its disciples how by a rigid asceticism they may cultivate what is called "the intuitioned memory" by which they can enter into profound recollection of what they knew in far distant ages. In a couplet which it is fond of repeating, it declares that—

> Descending spirits have conversed with man
> And told him secrets of the world unknown.

And those words give the most remarkable hint of its origin. For its creed is "the doctrines of demons" from beginning to end. No personal devil, that which is mystically called the Devil being but the negative and opposite of God. No atonement except man's "unification" with himself; no forgiveness of sin, souls being required to wear away their guilt by self-expiation, miracles, mysteries, ultimate deification—these are specimen articles of the delusive creed. Its whole character and contents so far as we can comprehend them as yet is another phase of Satanic delusion. Now if we compare these three systems, counting ritualism as incipient Popery, we find them agreeing remarkably to fill up the outlines of the predicted apostasy. The "forbidding to marry" realized in the celibacy of Romanism, the enforced continence of theosophy and the anti-marriage doctrines of spiritualism; the "commanding to abstain from meat" appearing in the superstitious fasts of ritualism, and the rigid abstinence from flesh enjoyed on the initials of esoteric Buddhism; the doctrines of demons manifested in the magic idolatry which ritualism substitutes for the chaste and simple doctrines of the ordinances of Christ, and which in many particulars hold a common ancestry with those of theosophy and spiritualism, and the fantastic miracle-working which characterizes them all. All three of these delusions give a practical denial of Christ's second advent—that doctrine at which demons fear and tremble—spiritualism and theosophy declaring that in them the promised Epiphany of Christ is taking place; while ritualism by its doctrine of transubstan-

tiation makes the communion declare the "real presence of Christ" in flesh and blood, when the Lord ordained it to declare his real absence "till he come"—I mean, of course, bodily absence.

What now is the prophetic significance of all that we have said? Thus it seems to me, that according to the predictions of Scripture we are witnessing an irruption of evil spirits who are again working powerfully along their favorite lines —ritualism, superstition and "philosophy."

We hear much said about infidelity and communism "heading up" in a personal anti-Christ. Believing as I do, that anti-Christ came long ago, and that he was crowned a few years since in St. Peter's at Rome as the deified man infallible and supreme, I see in the present aspect of affairs his final dodging forth, rather than his ultimate heading up. As in the case of Christ, so in the case of "the man of sin," the head is revealed first, and the body gathered throughout the generations grows up in all things into him who is the Lord. For the career of anti-Christ, the exact parody and evil counterpart of that of Christ, if you say "The anti-Christ must be an individual as certain as Christ is," I remind you that the word Christ does not always stand for a single individual in description, for in 1 Cor. xii, the apostle describes the body or beloved, gathered to the Lord through all time with its divine gifts and administrations, and this corporate whole with its many members, but "all baptised by one spirit into one body," he names *ho Christos*—the Christ. So that evil system with its various offices and administrations, yet baptised into unity by "the spirit which now worketh in the children of disobedience," is the anti-Christ. The one is the head of the *ecclesia*, and the other is the head of *apostasia;* but the head and body are so identical that they bear the same personal name.

"But he is called 'the man of sin,'" you say, "and therefore must be an individual." Not of necessity. For the line of believers is declared by the apostles to be taken out from the Jews and Gentiles to "make of twain one new man."

I cannot believe that "the mystery of iniquity," which Paul declared to be already working in his day, has been toiling on for nearly two thousand years in order to bring forth a single short-lived man, and he so omnipotently wicked that the pope anti-Christ, with the blood of fifty millions of martyrs on his skirts, is too insignificant a sinner to be mentioned in comparison. And now then, the objections coming thick and fast. "But is he not an open infidel since he is said 'to deny the Father and the Son?'" Search your concordances for the meaning of the word "deny," and observe how constantly it signifies the denial of apostacy and false profession. But is he not the incarnation of Satan since he is called "the son of perdition?" Yes, Judas was named "the son of perdition;" and "Satan entered into Judias Iscariot;" but so far from atheistically denying Christ he openly professed him, saying, "Hail, Master," and then betraying him with a kiss. But is he not a godless blasphemer, since he is declared to have "a mouth speaking great things and blasphemies?" The counterfeit of Christ again, for Christ was twice falsely accused of blasphemy, because he made himself equal with God, and because he presumed to forgive.

The pope is justly accused of blasphemy on both these grounds, for he profanely calls himself God, and assumes to forgive sins. Said Alexander VI., "Cæsar was a man; Alexander is a God." But must he not be a Jew established in Jerusalem, since it is said that he "sitteth in the temple of God, showing himself that he is God?" No. The particular phrase "temple of God," is never in a single instance in the New Testament applied to the temple at Jerusalem, but always to the church, the body of Christ, to its head or to its members in heaven or on earth. But could the Holy Ghost call that "the temple of God" which has become apostate? Just as possibly as Christ could call the apostate Laodiceans whom he spat out of his mouth "the church of Laodicea."

"But does not this view commit one to the year-day interpretation, since the career of anti-Christ in three years and a half and the papal system extends through centuries?" Yes, for the one instance of prophetic time which has by unanimous consent been fulfilled, the seventy weeks of Daniel, is demonstrated to have been upon this scale. Since the period was actually only 490 years—a day for a year—this may be taken as a clue to the prophetic time of Revelation. But if the Holy Spirit meant years in the Apocalypse why did he not say years? you reply. Why, when he meant churches and ministers, and kingdoms and kings, and epoch, did he say candle-sticks, and stars, and beasts, and horns, and trumpets? Yet, having used these miniature symbols of greater things, how fitting that the accompanying time should also be in miniature! To use literal dates would distort the imagery—as though you should put a life-sized eye in a small-sized physiognomy.

I have said that anti-Christ is the evil counterpart of Christ. When Satan offered Christ all the kingdoms of the world if he would fall down and worship him he refused, accepting present rejection and crucifixion, and waiting the Father's time for the kingdoms of the world to become the kingdoms of our Lord and of his Christ. The Papal anti-Christ accepted the kingdoms of this world when the temptation was presented him, and proceeded to announce himself the "king of kings" and that the kingdom had come, and that in himself was fulfilled the Scripture. "He shall have dominion from sea to sea, and from river to river, unto the ends of the earth."

The bride of Christ, the church, was left in the world to share the Lord's rejection and cross, enduring present suffering and widowhood, and waiting for the return of the bridegroom. But the harlot bride of anti-Christ accepts an earthly throne and a present glory, boastfully saying, "I sit a queen and am no widow, and shall see no sorrow." Do we not see that it was this usurpation of the headship of the church by the man of sin, this premature grasping of the kingdom, and the setting up of a mock millennium under rules of a pseudo-Christ, that destroys the millennial life of the church, and has infected all, generation after generation, with the delusion of a present reign and a present kingdom, while Christ is yet absent in person from his flock? But this enemy of God and his saints must soon come to an end. In Daniel and Thessalonians this end is predicted in two stages, the gradual and the sudden and complete. "They shall take away his dominion to consume and destroy unto the end," says Daniel. "Whom the Lord shall consume with the breath of his mouth and shall destroy with the brightness of his coming," says Paul in Thessalonians. The consuming process has been going on mightily in our generation by the breath of the Lord's mouth, in the world-wide diffusion of the inspired Scriptures. "And now the devil is come down with great wrath because he knoweth that he hath but a short time." He is putting forth the energy of despair. He is sending his legions to work along various lines, which all center, visibly or invisibly, in one head. On the line of sacerdotalism he is seeking to thwart the work of the Reformation by again insinuating popish worship into its churches; on the line of superstition he is aiming to bewitch the godless and curious multitudes through the energy of unclean spirits; on the line of culture he is moving to foist upon the literary elite a diluted Paganism as an extra fine religion. But these things cheer us rather than sadden us, for all the shadows point to the dawn. The church's salvation means anti-Christ's destruction, and the same Scripture which speaks to us so powerfully today in the light of passing evils, "Yet a little while and he that shall come will come and will not tarry," says also, "And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you, Amen." All this which I have set forth, I have declared with unutterable sorrow. All this I can think of only with weeping and crying "O bride of Christ, how are they increased who would rob thee of thy chastity."

I need not remind you that one of the first tasks which the ritualistic leaders fifty years ago felt called upon to undertake was that of getting rid of Protestant interpretation of anti-Christ as the pope of Rome. How desperately they wrought at this task will be apparent to those who read Newman's essay on "The Man of Sin," and observed especially his earnest wrestling with the ominous saying of Gregory the Great, that, "Whosoever adopts or desires the title of universal bishop is the forerunner of anti-Christ."

If I must take sides between parties on this question my sympathies will be with Latimer and Cranmer and Bradford, whose vision was clarified by the fires of martyrdom, who recognized their persecutor, and called him by name, rather than with Manning and Newman, whose eyes are holden by the charm of mediaevalism.

I speak rather of the book than of any human books, and avow my conviction that the papal "Man of Sin" was accurately photographed on the camera of prophecy thousands of years ago; that no detective searching for him today would need any other description of him than that which is found on the pages of the Bible. Taking these photographs of Daniel and John and Paul, searching the world upside down for their originals, I am confident that this same detective would stop at the Vatican, and after gazing a few moments at the Pontiff, who sits there gnawing the bone of infallibity, which he acquired in 1870, and clutching for the other bone of temporal sovereignty which he lost the very same year, he would lay his hand on him and say: "You

are wanted in the court of the Most High to answer to the indictment of certain souls beneath the altar, who were slain for the word of God, and for the testimony which they bore," and who are crying, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?' "

My brethren let us search the Scriptures anew, and let us be sure that they do not require it of us before we silence our testimony against the man of Rome as anti-Christ.—*A. J. Gordon.*

EXTRACTS FROM INTERESTING LETTERS

[The following letter is from the brother mentioned as "A Missionary Free" in the Dec. '87 Tower, page 1. We know that you all will be glad to hear from him and to know of his zeal in spreading the truth on the "Dark Continent."

Is it not remarkable that without the means to carry on "missions" ourselves or even to reach with the truth the truthseekers among the missionaries and converts in far off lands, God is laying hold of faithful servants there, and using them to pass the truth from one to another? Thus, as we have heretofore shown by letters published, the truth has its missionaries or ambassadors in India, Turkey, China, Hayti, South America, and now in Africa. We can only say, "It is marvelous in our eyes." We pray for these and all the dear "home missionaries" (which includes all of you who are doing with *your* might what your hands find to do),—O Lord, grant us according to the word of thy prophet of old. May it be fulfilled to each of us, as it is written: "Strengthen the feeble hands and confirm the feeble knees. Say to them of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a *recompense;* he will come and save you. Then the eyes of the *blind* shall be opened."—Editor.]

Liberia, Africa.

Chas. T. Russell, Dear Bro:—Your favor of the 2nd ult. has duly come to hand on the 10th inst., with the following publications: 20 copies Millennial Dawn, 2 copies Food and 25 copies Z. W. Tower.

I am glad to inform you that we, viz: Hon. J. T. G., the superintendent of our county, C. T. B., George H. C., and myself—met at Brother G's residence on the first inst., and duly recognized ourselves as part of the Church of Christ, after reading the article "The Ecclesia," published in Z. W. T. of Sept. 1884.

On the 3rd I addressed a letter to Bishop F. of the P. E. Mission here, advising him that I had severed my connection with his church, and gave my reasons for the same. My course so displeased him that he issued a leaflet entitled "A Warning," in which he bitterly denounced us and the cause we espoused.

Notwithstanding this state of things, and the Bishop's strong effort to prevent his people from hearing the heresy that we were teaching, on the 4th Sunday afternoon, Bro. G.'s commodious parlor was full to overflowing with an anxious audience. We now have weekly Bible readings, and preaching three times at three different places on the Lord's day. I believe we have the presence of the Lord with us.

I hope you will send me some extra copies of Z. W. Tower for gratuitous distribution among the Lord's poor here, who are many.

As I expect to leave here shortly for Monrovia, and as we hear one of Messrs. Y. & P.'s vessels will leave U. S. A. for Liberia, please send me 2 dozen copies M. Dawn, cloth bound; 4 dozen copies M. Dawn, paper bound, in care of Hon. W. M. D., Monrovia, Liberia. Send also some specimens of Z. W. T., to induce the people there to become subscribers.

Please pray for me and others here. Your brother in Christ. S. W. S.

P. S.—Enclosed find a copy of my letter to Bishop Ferguson.

The following is the letter mentioned.

S. D. Ferguson, D. D.,

Dear Brother:—I am compelled to discharge the painful duty of acquainting you with the fact that I have this afternoon severed my connection with the Prot. Episcopal church, of which you are the representative in Liberia. My reason for so doing, in the first place, is that I believe the Protestant churches have departed from the pure word of God, as taught by Jesus Christ and His Apostles, and have adopted human dogmas and traditions of the elders which make void the word of God (Mark vii:13); on account of which Jesus denounced woe upon the Pharisees and others who were guilty of the same thing in His day—Matt. xxiii:1-33; xv:2, 3, 9; Mark vii: 2, 3, 5. Not only was Jesus displeased with the observance of the traditions of men, but the Apostle to the Gentiles strongly warned his converts to beware of the same, among other injurious things.—Col. ii:8, Gal. i:14.—The nominal church—Papal mother and Protestant daughters—I believe is called Babylon (confusion) by reason of opposing and jarring creeds; and discord prevails among them. I firmly believe God calls you and me, as well as all His people, to come out of her; for her punishment for her sin is due.—Revelation xviii:2, 4, 5, 6.

My second reason for leaving the Prot. Episcopal church is, I desire to preach the pure word of God under the sole authority and commission of none but Jesus, whom I recognize as *the only Head of His church.*

Having my eyes once anointed with the eye salve (Rev. iii:18) of the pure word of God, I dare not remain longer to dabble in the human teachings, which are the prolific sources of discord and wrangling in the Protestant churches.

You may ask, Where are you going, my brother? I answer, I am not going back to heathenism, where I once was; but I have already united myself with the Church of Christ—the church which Christ and His apostles organized, and which is characterized by the preaching of the pure word of God, and by primitive simplicity in all things appertaining to the same church. You are hereby assured that I will ever stretch out the right hand of fellowship to welcome you, and all my friends and brethren whom I have left behind in the bondage of Babylon.

I shall ever endeavor to win you all to Christ and into His church. May our brotherly love continue!—Farewell!

With fraternal regards, your friend and brother in Christ,

Sam'l W. S.

STAR OF BETHLEHEM

What it was or how it appeared eighteen hundred years ago is unknown; the conjectures are various.

Some who claim that it was a star of peculiar course or orbit, sometime approaching close to the earth and becoming quite prominent, and sometimes receding far away into invisibility, claim that it has regular periods for appearing, centuries apart. These claim, that this star has appeared since our Lord's birth, and is due to appear shortly now.

From this it is evident that no special importance could attach to the star's appearance, except at the *one time,* when our Lord was born and when the "wise men of the east" were directed by it. For if it has the peculiar orbit claimed, which brings it into view of the earth every few centuries only, it is certain that it appeared centuries before as well as centuries since the time it was used of God to mark our Lord's birth. Hence, if this theory be true, the miracle would not be in the star's *appearance,* but in the *directing of the wise men* by it.

But as we said at first, this is merely a theory, and has nothing specially to recommend it. We know no more about it than others, but favor, as most reasonable, the idea that it was a bright luminous appearance which during these five months journey guided the wise men to Judea, and finally to Bethlehem, and to the place where the young child was. We cannot conceive of a distant star in the sky being a guide by which a house or even a city could be found. Try it some starry night.

But a luminous appearance, a speck of light traveling through the air would not be a *star,* says some one. No; not as the English word *star* is used today, when by that name we refer to far off suns and planets; nor can we conceive of planets many times larger than the earth coming close down so as to mark the stable where our Lord lay. But the Greek word here translated *star* has the meaning of *brightness* or *shining* whether of a planet or a candle or other shining, and hence it as a word would fit well to our opinion of this miracle.

So then we have no *reason* as yet for expecting anything from the promised reappearance of the star which *some suppose* to be the star of Bethlehem, but which we think improbable. For even if it were the star supposed, its re-appearance would no more prove a second coming of the babe of

Bethlehem, than the recurrence of Washington's birthday proves that Washington comes again. On far better evidence than this, do we look for the Lord—not again a *babe in the flesh*, but a spirit being, in power and great majesty.

But to find the Lord now, as then, it will be necessary to see his star and to follow its leadings. First to the fully consecrated, waiting, watching ones, and finally to *all* "who *look for him*, he will appear." Those who find him first will be the *truly* wise; and the star which will guide them will be the "Day-star" (2 Pet. 1:19), the *light* of truth which will arise within their hearts, giving them understanding as to where, how, and what to seek and expect. This light of knowledge, in our hearts, is the star of importance now, without which the Lord's second advent cannot be discerned.

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DAWN IN ITS SEVENTIETH THOUSAND

You will be pleased to learn that the *seventieth thousand* is now in the binder's hands. The sixty thousand already in circulation are nearly all out as the result of personal efforts on the part of those who love the truth and delight to serve it. The influence of many is exerted to hinder and oppose the book, and is sufficient to keep it out of book stores generally. As always, such are *"grieved that we teach the people."* Thus, and in every conceivable way, professed servants of truth oppose and hinder its spread and endeavor to keep the truth hungry of the flock from the green pastures, from the "meat in due season." But praise God, it is shining more and more, and every consecrated one who sees the light lets it *shine* as the Chief-Shepherd instructed. Each seems to realize himself a minister (servant) of the truth, and each looks up his Christian friends, writes to them, and sends them DAWN and TOWERS. And thus God is having the truth, the "good tidings," preached to every "Israelite indeed in whom is no guile," notwithstanding the opposition of the clergy, who from their office and profession, *should be* the very ones to sound the Jubilee trump to our dear brethren and sisters. God's blessing is with you; greater is he that is on our side than all that be against us. The Chief Reaper in this harvest is with us, and every true grain of wheat will soon be separated from the chaff and tares—then all the faithful shall shine forth as the Sun in the Kingdom of our Father (Matt. 13:43), and the great work of blessing and healing and enlightening the world will begin. That will be our glorious triumph, for which we can well afford to wait and to *endure hardness* now as good soldiers. It will consist in blessing and informing many who now oppose us and the truth.

A WORD FROM BROTHER TACKABURY

The following at our request is from our dear Brother Tackabury, whom old readers of the TOWER remember as formerly a Methodist minister, who was made free from sectarian bondage by the blessed harvest truth. Subsequently he was engaged with us in the important, though personally obscure field of labor of Z. W. T., where he did efficient service in preaching the blessed gospel by letter and otherwise to many of the scattered saints, holding up Christ as the one altogether lovely while self was kept in the background.

While we sympathize with our dear Brother in his present affliction, we rejoice with him in the prospect of an early fruition of our glorious hope.

TO THE FAITHFUL IN CHRIST JESUS.

Dear Brethren and Sisters—readers of ZION'S WATCH TOWER:—It has been my privilege to enjoy Christian fellowship with some of you by personal association, and I believe that to all of you I am united by that tie (love) that binds together the children of God everywhere, in one family.

I am comforted with the thought that many of you with whom I have personal acquaintance, show your sympathy and interest by making inquiry after my welfare.

To know that my dear brethren and sisters thus kindly think of me alleviates my sufferings and enables me the more cheerfully to endure affliction. It is now more than two years since I was attacked with a difficulty of the throat and lungs, and though I was quite thorough in its treatment, none of the remedies used gave more than temporary relief; and from the first, my physicians held out little hope for my recovery.

At times during this period I have been very much prostrated, and it seemed that my change could not be far off, but to the surprise of all who know my condition, I have as often rallied and nearly recovered the strength in which the attack found me.

At present I am comfortable except the severe spells of coughing which, however, are only occasional.

During the whole sickness the Lord has been present to sustain me, and I have been enabled at all times to say from the heart, "Thy will, not mine, be done." At times the thought of being "forever with the Lord," makes me long for the end of the warfare and the union with Jesus our head, and all the "elect"—members of his body.

How glorious thus to be permitted to enter on the work for which he has called and is perfecting his Church! On the other hand, when I know that error is being preached so persistently from almost every pulpit in this land, and throughout Christendom, and that great efforts are being made to spread these errors among the heathen nations, I long for strength to raise my voice for the truth. But the decree has gone forth that the darkness of error shall give place to the light of truth, and whoever may fail, the work will go on till all God's promises shall be fulfilled.

That each one of the saints may be faithful and lay hold on the grace that is sufficient, is the prayer of your fellow traveler in the narrow way.

S. T. TACKABURY.

EXTRACTS FROM INTERESTING LETTERS

DEAR BROTHER RUSSELL:—Recent experiences have made exceedingly precious the word of the Lord through Peter—"Rejoice inasmuch as ye are partakers of Christ's sufferings. . . . . [and] if ye be reproached for the name of Christ, happy are ye, for the spirit of glory resteth on you."

On last Sunday forenoon I took my stand in front of Grace M. E. church, Harrisburg, Pa., and proceeded at once to give out the Arp tracts. This had the effect of making the rulers of the high places angry, two of them going so far as to threaten to have me arrested, and when I would not obey and go away, one caught me by the collar to hustle me off. Whereupon I told him to take his hand off me, or I could have him arrested. Then he stood between me and the people and told them not to take them, but they took them anyhow. His next move was to send in hot haste to the mayor's office for a policeman to arrest a man who, he said, was hindering the people from going into church. The officer came, and on their charge arrested me and brought me to the mayor's office, but by this time I had the entire congregation supplied with slips. Without any hearing or trial they were preparing, they said, to send me to jail; when I told them, I was well known by a number of prominent business men in their city, with whom I had done business as a traveling man for a New York house for years, and requested them to send for one gentleman near by who, I thought, would go my bail. They did so and the gentleman soon made his appearance and with a look of astonishment shook hands with me in the prisoner's box, inquiring, Why, how is this? The matter was soon explained and he immediately became my bail for $100.

At the hearing next day, they appeared against me. They well knew, however, that to charge me with giving out tracts that taught the people that an orthodox hell was a delusion, and that there was hope for all mankind, would be regarded as bigotry. That this was their real grievance, there can be no doubt. But they trumped up another charge that would take better and not expose them to ridicule, charging me with advertising a book and hindering the people from going into church.

The strange decision was, that I was the offending party, but should go free this time, upon paying the costs, which

amounted to $1.50. Of course such a decision on such pretences could soon be proven unjust if brought into court, and I could claim heavy damages as against my personal rights and business interests, for being escorted through the streets as a common criminal, when I was violating no law of either God or man; but being a traveling man I have no time to attend to it. How it reminds me of the experience of Peter and John recorded in Acts 4:1-21. And how like them we feel like relating these experiences to each other for mutual sympathy, as we thus have fellowship with Christ in his sufferings—yet "light afflictions" indeed in consideration of the glory to follow. (See verses 23, 29.) I expect to see you soon and tell you more, and how I expect this circumstance will redound to the glory of God. Blessed be God. My joy is indeed great in the Lord, and I realize my oneness with Christ as partaker of his suffering.

I remain yours in the one hope in Christ,

S. O. Blunden.

P. S. In consequence of this affair, I have had a number of opportunities which I could not otherwise have had, for explaining my position and preaching the glad tidings to interested hearers—in the mayor's office, several newspaper offices, and among business men of my acquaintance. And it has created quite a little stir and talk both among these and members of that church, some saying they must get that book and learn further of this matter. The Lord be praised.

Joliet Prison, Ill.

Dear Friend:—I do not know but that you will be a little surprised at receiving another letter from me, yet I thought it would be proper for me to write to you again, if only to acknowledge your kindness in sending me the book, Millennial Dawn, as I requested. I must confess that I was not quite sure that you would pay any attention to my first letter, as I imagined that most people on the outside would be apt to regard with doubt and suspicion any pretension on the part of a man in such a place as this, to being interested in religious matters, or desiring information or light on such subjects. You may be sure it gave me much pleasure to find that you were not of that way of thinking.

Several other men besides myself and cell-mate are interested, and pretty much to the same extent. I can honestly assure you that no book that I have ever read has impressed me so much, or caused me to do so much serious thinking as Millennial Dawn. It is altogether different in its treatment of the subject of religion, and in the view it gives of the Bible and its interpretation, from anything I have ever read.

However unfavorable my early surroundings, and however evil my early associations, I think I have cause for thankfulness that I have at last reached a point where I can see the right way ahead, and turn my back on the dark and wretched past. I am determined to pursue that way for the remainder of my life. I have been five years in this place, and have still three years and three months to serve. For the last four years I have honestly tried to improve my mind and prepare myself as far as what facilities I have had would permit, to lead an honest and useful life when I get out. I wish to acknowledge the receipt of two copies of Zion's Watch Tower, and the pleasure and instruction the reading of them has given. I am much interested in them as well as the "Plan of the Ages," and nothing would give me more pleasure than to have an opportunity to follow up a course of reading, the beginning of which, has been of so much real benefit to me. Hoping that you will not be annoyed at my having written so much, and again thanking you earnestly for your kindness, I remain, Yours gratefully,

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WHOM WILL YE SERVE?

"If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth."—John xix. 12 13.
"Ye are My friends, if ye do whatsoever I command you."—John xv. 14.

Cæsar's friends? or friends of Jesus?
Solemn question for today!
Friends of Cæsar! Friends of Jesus!
Take your sides without delay.
If ye pause for man's forbidding,
Cæsar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

Friends of Cæsar! Friends of Jesus!
Stand revealed! your choice declare!
Who in truth two masters pleases?
Who may rival banners bear?
Jesus' friends account Him precious,
Lose for Him all other gain:
Dearer far the smile of Jesus
Than the praise of worldly men.

Free from Cæsar, friends of Jesus!
Stand in phalanx! never fear!
Love, severely tried, increases;
Courage yet! the Lord is near!
Onward still, His name confessing,
Weaving crowns to grace His brow;
Lo! His hands are full of blessing,
Lifted for your succor now.

Cæsar's friends were we, but Jesus
Owns us for His friends today!
What! shall rival friendship please us,
While the Bridegroom is away?
No! through grace would we surrender
Cæsar's things to Cæsar's care,
Whilst to God, our God, we render
Filial homage, praise, and prayer.—*Sel.*

"THIS DO IN REMEMBRANCE OF ME"

"Then came the day of unleavened bread when the passover [lamb] must be killed . . . . and the chief priests and the scribes sought how they might kill him . . . . And Jesus sent Peter and John, saying, Go and prepare us the passover that we may eat . . . . And when the hour was come he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. And he took the bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you: *this do in remembrance of me.* Likewise also the cup after supper, saying, This cup is the new testament in my blood which is shed for you."—Luke 22:7, 2, 8-20.

Such is the simple account of the institution of the Lord's Supper, as recorded by Luke; and again as the appointed time draws near we call to mind the words, *"This do in remembrance of me."* And in compliance with that request, we will again commemorate our passover by the repetition of the simple ceremony thus instituted by our Lord.

Monday afternoon, March 26th, 1888, will be the anniversary of our Lord's death at Calvary—the 14th day of the first month, Jewish time, which begins at sunset of the previous evening. Sunday evening, March 25th, will therefore be the anniversary of our Lord's Supper, instituted in commemoration of his death, as the antitypical paschal lamb—"the Lamb of God which taketh away the sin of the world."

On that occasion the church at this place will meet at our usual upper room, No. 101, Federal street, Allegheny, (side entrance) at 7:30 o'clock, P. M., and we most cordially invite to meet with us all who love our Redeemer, and who appreciate the ransom sacrifice which we meet to celebrate. Provision will be made for the entertainment of those from a distance. Let as many as can, meet with us. A number of meetings will be arranged for several days following which will afford a favorable opportunity for inquiry regarding the plan of the ages. Since all the consecrated are ministers of the truth, it behooves all who can to avail themselves of the opportunities which these conferences afford, for the more thoroughly equipping themselves for usefulness.

But we are aware of the fact that only a few can assemble here; nevertheless, let all the faithful in Christ Jesus, in every place, *"Do this* in remembrance" of God's Lamb who redeemed us by the sacrifice of himself. *Such,* in every place should

assemble together, even if there be but two or three of like precious faith. And even the solitary ones may break the bread and partake of the wine, in heart communion with the Lord and with the scattered fellow members of the one body.

Christians in this matter, as on many other points, have left the teachings of the Word and the example of the early church, and follow various customs as to the time of its observance. Few observe it as a "supper" at all, Protestants in general selecting *for convenience* the noon hour instead of the evening. Some commemorate the Lord's death every Sunday, once a month, and some once in three months. They seem to regard the time and frequency as a matter of indifference, and they might reason, If it is a good thing to do, why not do it often—even daily. To this, others would reply, and truly: It would lose much of its solemnity and force. And so it does as they now celebrate it. Those who celebrate every Sunday, mistake the record in Acts 2:42, 46 and 20:7, 11. They surely err in supposing these occasions to be the Lord's Supper. They undoubtedly refer to a common usage in the early church, of eating a plain meal together when they gathered every first day of the week from distant places, just as it is the custom now in country places, except that they all ate together, and made it more of a "love feast." These "feasts of charity," or love feasts, are referred to by Jude (verse 12), in which he shows that all who partook were not brethren indeed. The institution of these love-feasts was not by any command of our Lord, or of the apostles, but like the celebration of the first day of the week, seems to have been the spontaneous prompting of grateful hearts. The early church thus celebrated the *resurrection* of our Lord (not his *death*) every week, and the breaking of bread in their love-feast was probably a pleasant reminder of the fact that the Lord was made known to the disciples at Emmaus and on other occasions after his resurrection in the breaking of bread —at their ordinary lunch. (Luke 24:29, 30, 42; Jno. 21:12, 13.) They thus celebrated both his resurrection and the opening of their eyes to know him. But they neither used wine (no less important than the bread in the celebration of the Lord's Supper), nor did they call it the Lord's Supper, nor observe it with special solemnity, but rather with thankfulness and joy. "They did eat their meat with gladness and singleness of heart" "breaking bread from house to house," (Acts 2:42-46) and, for a time, daily.

Those who celebrate the "supper" at noon on Sunday once a month, or once a quarter, have no plea for their custom except that St. Paul said, "As *oft* as ye do this," etc. (1 Cor. 11:23, 25), which they think gives liberty for doing it when they please. On the contrary the apostle uses the word "As oft," in the sense of *whenever* "Whenever ye do *this*," carries the mind to the context to see *what* is referred to. We find Paul in the context referring to the "same night in which he [our Lord] was betrayed," and the bread and wine there and then instituted by our Lord as his remembrancers, to take place of the typical passover eaten by the Jews. Paul wrote to those who well knew the Jewish custom and *how* often it was celebrated, so that "as oft," or *whenever*, to them signified each time, each anniversary.

The Lord's Supper was designed to supplant the annual commemoration of the typical passing over of Israel's first born, whose lives were saved through the blood of the typical lamb. Such an event could only be properly celebrated on its anniversary, which our Lord and his disciples and all the Jews strictly observed. They no more thought of celebrating it any other time, than Americans think of celebrating the signing of their Declaration of Independence on any other day than the fourth of July.

It was the custom of the early church to celebrate it, as we do, on the fourteenth day of the first month, Jewish time, as the Lord indicated; and though there was a great falling away from the original purity of faith, which commenced even in the days of the Apostles, this custom was still retained by some Christians down to the fourth century, when it was peremptorily abolished by the Council of Nice, when the great falling-away, predicted by the Apostles, had partially developed the great system of error afterward known as the Papacy.

On this point we quote the following from Mosheim's Church History (see page 523.) He says, "There arose toward the close of this [the second] century, between the Christians of Asia Minor and those of other parts, particularly such as were of the Roman church, a violent contention . . . . The Asiatic Christians were accustomed to celebrate . . . . the institution of the Lord's Supper and the subsequent death of the Redeemer, on the fourteenth day of the first Jewish month. . . . This custom they stated themselves to have derived from the Apostles Philip and John."

But let no one misunderstand us to teach, that those who have commemorated the Redeemer's death at inappropriate seasons are therefore condemned of our Lord. No, thank God, the Gospel church is not placed under Law, but under grace, in this as in every matter. And those who in heart sincerity have so partaken of the emblems of our Lord's body and blood, while they may suffer loss in the sense that the occasion by its too frequent remembrance has lost *some* of the power it was designed to have on their hearts, have nevertheless not been spurned by him whose *sacrifice for sins* they thus confessed. But surely, when the intent of our Lord's words is grasped, all the fully consecrated will gladly comply with his arrangement, assured that it is best and most appropriate, as well as most acceptable to him of whom it is a remembrancer.

THE SYMBOLS CONSIDERED

Not only has the proper time been lost sight of, but the true meaning of the symbols, wine and unleavened bread, has also been obscured by the spiritual darkness of the "dark ages." Trinitarian errors, which in the third century were introduced into Christianity from heathen philosophy, have done much to warp and twist the minds of God's children, and to hinder clear views of the sacrifice which our Redeemer gave as our ransom price.

The typical lamb by which the Children of Israel foreshadowed Christ and the coming deliverance, (except the blood which was sprinkled upon the house as a protection,—an atonement) was eaten by all. So with the emblems by which we are instructed to remember the real lamb. The bread is to be eaten by *all;* the wine may only be partaken of by a few. The bread and wine symbolize the body and blood of our Lord. Our Lord as a man was the living bread [literally, bread of life] which came down from heaven to give life to the world. The illustration is perfect: Mankind is dying for want of life and needs some food so full of life-producing quality that it will arrest the wasting of death, and repair and restore to the original perfection lost in Adam. Men have sought panaceas, elixirs, life restorers, in every quarter,—in animal and vegetable food, in minerals, and in chemistry; but all in vain; no such "bread of life" has ever been found. But when men had for four thousand years sought in vain, the true bread of life came from heaven, of which if a man eat (partake or appropriate to his use, as it is his privilege to do) he shall *live* forever. That is, If by faith in the means which God has provided to accomplish his redemption, he accepts the favor of life, he can have it on those terms, and those only. This our Lord symbolically termed eating his flesh.

Notice how perfect the illustration. The Son of God as a heavenly or spiritual being, as he was at first, was not *bread* for man, and had he *given* his spiritual body as bread, we of a different nature (human), could not have appropriated it, just as that which would nourish and *perfect* a tree (viz., air, moisture, and earth) would not perfect men because of a different nature. Man is of human or flesh nature; hence if the spiritual Son of God would give to dying men the bread of life, it must be *flesh*, full of life-giving nutriment.

The preparation for this was the change of the Son of God from *spirit to flesh*. To this end he humbled himself, when he was "*made flesh* and dwelt among us." (Jno. 1:14.) The *flesh* was to be the life-giving bread; and since he who had been in the heavenly or spirit state had become earthly or human, being made flesh, it is truly said that this bread came down from heaven, from the heavenly or spirit condition to the earthly or human nature. This is the bread of life of which a man may eat and not die.—John 6:50.

We have now found the bread of life, but how shall we eat him? We cannot eat anything that is alive, nor would anything that dieth of itself [by disease] be fit for food. So if our Lord had died what is called a *natural** death, it would have proved that he was a sinner like other men; for death is the penalty of sin, and hence to partake of him would have given no new life. So then we see that there was no way to give us this life-food or "bread of life" except by the sacrifice of the *man* Christ Jesus, who did not die because his life, like ours, was forfeited, but who *gave himself* a ransom, a corresponding price, a substitute for all—for Adam and all who

* Really there is no such thing as *natural* death. In God's arrangement *life* is the natural condition and death comes as a violation of natural life,—as a consequence or penalty for disobedience, sin. However, natural death, may be considered an allowable expression when referring to the fallen, condemned race, because it is the *natural* result of sin, common to all human sinners. So our Lord could not have died by disease, etc., unless he had *sinned*, in which case his flesh would have been far from life-giving. Nor could his life be *taken*, except as he chose to give it as our ransom price, and that his flesh might impart life to us.

lost life through him. His life in the flesh—his example and counsel, teachings, etc., could not give life any more than music would keep alive a starving man. We may study and try to follow his perfect example, but we cannot do it perfectly because we are dying and lack strength. We need life, life producing food, and he *became* flesh, for the very purpose of providing us this life supply which we could get in no other way.

So when speaking on the subject to his disciples, he told them that the *killing* of the lamb was needful, so that they *could* eat of him, saying, "It *behooveth* the son of man to suffer." Had he remained with them in the flesh, their teacher, they would indeed have been greatly blessed, but could never have gotten life. Hence he said, "The Son of man goeth as it is written of him," and "It is *expedient* FOR YOU;" "for if I go not away (If I remain flesh, if I do not submit myself in sacrifice and thus carry out the Father's plan for your redemption,) the Comforter will not come." You cannot in any other way than by my sacrifice, and by partaking of me, escape from condemnation and come into harmony and acceptance with God, so as to be recognized of him as sons, and as such be granted life.

So, then, it is a mistake to suppose that *truth* is the bread of life, and that the eating of truth will justify us, or give us a right to life. It is a mistake to suppose that to believe the sermon on the mount and other of our Lord's sayings would give life. Truths they were, and good for food *after* and *with* the Lamb, but INDIGESTIBLE without it. Those very truths were indigestible to many, and acted as emetics rather than as nourishing food, and "many went back and walked no more with the Lord." Even the twelve got little nourishment from our Lord's *teachings* until after the Lamb was slain, and they by faith had eaten of that *life-giving* food. *Then*, under the strength and vigor of the life, they were able to find sweetness and strength in all things whatsoever the Master had spoken unto them. The eating of the Lamb, by the new life which it brought, restored them again to fellowship with God; and receiving the adoption and spirit of sonship, they were thereby enabled to appreciate and appropriate to their strengthening, truths in general, as "meat in due season."

Our Lamb was slain *for us*, on our behalf, because he was the bread of which all must eat, to have life, and because we could not eat him until he gave himself. Now, what did he give, and what do we eat? We answer, His flesh. But what is meant by this, his flesh? We showed above, that he "*became* flesh," (John 1:14) *i. e.*, he became *human*. So then, to give his flesh, means to give himself, at that time a *human being*. Whatever he possessed therefore in the way of human rights and privileges, under God's law, he there resigned in our interest—that the human family which has no rights or privileges, having lost all those in Adam its representative, might receive back all of these rights and privileges and liberties. Adam's family was all in him when he sinned and lost life, and every right and privilege of sonship, and so we all are sharers in that *one loss*. So now corresponding full and sufficient rights belong to the new man, "the man Christ Jesus," who as a perfect and uncondemned being exchanged his higher rights for men's lower rights which Adam had forfeited. And when this one then gives himself and lays down *all that he has* (Matt. 13:44) in the interest and for the use of the condemned race, we see that the giving of his flesh for the life of the world (John 6:51,) means the handing back to dying men of the life, liberties, and privileges lost. And the eating of his flesh would consequently mean, the appropriating to his own *use* by the eater, of all the *rights, liberties*, and *life* which the perfect sinless "*man* Christ Jesus" possessed,—no more, and no less.

What he *gave up* when he died, is ours—it is free to every child of Adam. But it will give life, etc., only to such as *eat*, *i. e.*, by faith *appropriate*, those rights and privileges, freely given unto us of God, through the redemption which is in Christ Jesus.

If a man becomes leprous, not only he, but all *in* him, *i. e.*, all his unborn posterity are affected. So it was with Adam and his children: we were "born in sin" and under its penalty, death, as the natural law of our being. Now consider that if a medicine or bread of life, a sure cure for leprosy were provided, to do good, it must be received into the system and appropriated, else no cure would result. So it is with Christ and the condemned and dying sinner. Not only must the bread contain the elements he needs, and be made accessible to him, but he must *eat*, or by faith appropriate it, if he would be freed from his malady of sin and its curse of condemnation to death. And as each child born a leper would need to eat for himself, and the family could not all be cured by any one of them taking the medicine or life food, so it is with sinners, each must eat for himself of the life-giving flesh of the Lamb of God, which taketh away the sin of the world. It is *for* every man; hence every sinner must have an opportunity to eat and live, and none can be cured and brought to *life* (perfection) without eating this bread of life. None can eat it ignorantly (though many eat *its symbol* ignorantly); hence none of the heathen have yet had a chance to eat and live, and since all must come to the knowledge of this truth, this of itself would be a proof of the judgment (trial) to come, in the great Millennial Day; for it *must be testified to all* IN DUE TIME (1 Tim. 2:4-6) in order that all, if they will, may eat and live forever. Since only the *few* come to even an imperfect knowledge of the truth, in this age, it is evident that God's "*due time*" for spreading this great feast before the world, is "in the morning," in the Age of Restitution, the Millennium, when the knowledge of the Lord shall fill the whole earth.—Hab. 2:14; Isa. 25:6.

In the Millennial age, men as they shall accept of Christ as God's lamb and their ransom price, will be permitted to *partake of his perfections*, physical, mental and moral; and as they do so, and conform to his teachings, they will gradually return to perfection, to all that was lost in Adam, attaining full perfection at the close of that age, or else for willful disobedience be entirely and forever cut off from life in the *second death*, for which there is no antidote, no bread of life, no cure.

We, the church, who receive this bread of life now, and eat or appropriate it, do not experience a gradual restitution of our human powers to perfection, nor in any measure our restitution to human rights and privileges, etc. Ours is only *reckoned*, and not actual. By *faith* only, we can and do eat of the flesh of our Redeemer, accepting by faith (contrary to sight) *human* rights and liberties and life from the sacrifice made by our Lord. Mankind who will live in the next age will have sight as an aid to their faith; for they will feel their gradual physical improvement as they take the steps of faith and obedience. But none can walk by sight now, hence fewer and most *select* is the "little flock" now being chosen out from the world, to be the Bride and joint-heir of Christ in the Kingship and Priesthood of the age to come. To *eat* the Lamb we must realize his purity, his perfection, his spotlessness, and his RIGHT to all God's favors prepared for *man*. We must see, too, that he has sacrificed, surrendered up, all these human rights and privileges in order that all these blessings might be restored to the fallen and condemned race, and thus permit all to come back to a standing and fellowship with God, which he does not grant to *condemned* creatures.

But why should any be permitted to eat thus of his flesh (his human perfections, rights, etc.) beforehand—before the general time for spreading the feast for all? Ah! there is a *very* precious truth there; there lies covered from view of the world "the *exceeding riches* of his grace, toward us who are *in* Christ Jesus." Let us look at it.

The blood, symbolized by the wine, represents *death;* "the blood is the life" of anything; and when it is "shed," or taken from it, it implies the *death* of the creature. So the shed blood of Christ signifies the death of Christ—the life *given up* for the sins of the world. In the typical Passover, the lamb was eaten, but the blood was not. No Israelite was allowed to eat blood. This was symbolic of how *all* are to eat the *flesh* of the Son of man but all are not to drink or partake of his death. Those to whom our Lord gave the wine as representative of his blood, were invited to partake of and share in *his death*, which was proper, because they were to be members of *his body;* and not only he, the Head, should taste death for every man, but we his body should be "*made conformable* to *his death*" (Phil. 3:10), and become dead *with* him. (Rom. 6:8.) The "cup" then is the symbol of death—by partaking of it (intelligently) we pledge our lives even unto *death* in the service of our Lord and Redeemer. Whether or not we shall be found worthy of restitution and lasting life depends on our eating (accepting and appropriating) his flesh; but whether we shall be found acceptable as members of his body, his bride and joint-heir, depends upon whether after eating his flesh by faith in the present age, we shall drink of his "cup," consecrate ourselves entirely to his service—unto death.

This being true, how appropriate that the giving of the wine was *after* the eating of the bread, and to those only who had eaten it. This teaches, in harmony with all the Scriptures, that only those who are *justified* from all sin by faith in the merit and sacrifice of the Lamb of God (and no others) are invited to crucify their (justified) humanity and share in the afflictions of Christ in this age, and in his glory which

shall follow in the Millennial age and the eternity beyond.

Only those who *both* eat his flesh (appropriate his merits—justification) and drink his blood (share with him in his sacrifice by rendering their justified humanity a sacrifice to his service) dwell in him, as members of the one "body of Christ," as members of the "true vine." (John 15:5, 6) Only such (verse 3) can have *inherent* life; that is, life independent of all conditions—Immortality. (See MILL. DAWN, VOL. I., Chap. X.)

The balance of mankind, by eating (appropriating) the sacrificed rights of the "man Christ Jesus," obtain a dependent life, which will be supplied to the willing and obedient everlastingly.

These must all be first brought to a knowledge of the Lord, of the sacrifice which he gave, and of the justification and restitution provided in it, and may then partake of it freely and live. Of such, it is written, "He that eateth of this bread (without sharing "the cup") shall live for ever," and "He that eateth me, even he shall live *by me*"—a dependent life, supplied to all who rely upon Christ, the life-giver, for it. The distinction is, that the Gospel church now being selected—the body of Christ—will, with the Head, have immortality, inherent life, and will be the source of supply to the world, who will come to this fountain for life, and live thereby.

We notice also the statement of the apostle that "He that eateth and drinketh unworthily—not discerning the Lord's body—eateth and drinketh condemnation to himself." (1 Cor. 11:27-29.) The import of this is, that to all who fail to recognize Christ's sacrifice *for their* sins, the eating of those emblems implies their guilt as his murderers, in the same sense that the Jews cried out, "His blood be upon us and on our children." As the Jews made themselves *guilty* of innocent blood (death), so do all who now by eating the emblems say, his blood is upon us—unless they discern the Lord's body and blood as their *ransom*. To all who do not recognize it as their *ransom*—it signifies condemnation as sharers of the guilt of the breaking of his body and shedding of his blood, seeing that to them it speaks no forgiveness—no remission of sins.

The common translation improperly renders the above *damnation*, whereas it should be condemnation. Yet to the great mass of those who ignorantly *do this* unworthily, *i. e.*, without properly recognizing the meaning of the emblems and the value of the Lord's death which they symbolize, there is no *actual* blood-guiltiness but merely a symbolic guilt. In symbol or figure they *break the Lord's body* and take his blood upon them. The symbol rightly understood speaks peace and forgiveness of sins, and fellowship with the Lamb, but not understood it could only be interpreted, under the Law, as a symbolic confession of murder. But as it is all symbolic, the condemnation could only be symbolic condemnation. Only such as come first to a knowledge of the *ransom* effected by the Lamb of God which taketh away the sin of the world, can really come under the actual condemnation which the improper use of this symbol signifies.

The drinking of the cup of suffering and death, for his sake—the sacrificing—must all be done in the *present* age. When the age of glory opens, all the sufferings of Christ will be in the past, both those of the Head and those of every member of his body. When the prophets spake of the sufferings of Christ and the *glory that should follow* (1 Pet. 1:11), they spake truly, of the *entire* Christ including the smallest and last member. When the glory ushers in, the drinking of the blood will be at an end, as well as all opportunity to share in that "*high calling*" as joint-heirs with Christ. Then the entire Christ of which our Lord is head, and we the members in particular, will have been *broken* and sacrificed, and the feeding of the multitude of earth will begin to be an *actual* fact. *Restitution* will then begin to be realized by mankind. We now have it *imputed* to us by faith, in order that in this time for sacrificing we may do so; for none can give himself a sacrifice with Christ, who has no right to life to surrender. Therefore we are first granted to partake of Christ's merits by faith, and by faith to find access to the Father, and acceptance in the Beloved, in order that we might receive the "*high calling*"; an invitation to become joint-sacrificers with Christ, and to drink of his cup, that we may also be joint-heirs of the glory to be revealed when the "body" is completed and the sacrificing over.

To the consecrated, therefore, the emblems (bread and wine) are not only remembrancers of the Lord's sacrifice, but also of their own covenant to share the sacrifice with him, if by any means they might fulfill the conditions and be accounted worthy to be "made partakers of the divine nature," and to be with our Lord and Redeemer, his "joint-heirs" and co-workers in blessing all people.

Paul calls our attention to this feature of the commemoration, saying: "The loaf which we break, is it not the communion [fellowship] of the body of Christ [the "little flock," the Church, of which our Lord is the head]? The cup of blessing which we bless, is it not the communion [fellowship] of the blood of Christ [the entire anointed company]? For we, though many [members], are one loaf and one body, for we all share in that one loaf."—1 Cor. 10:15-17.

All must eat of the flesh of our Lord Jesus: *i. e.*, they must partake of those human rights and privileges which his sacrifice secured for all, either in this age by faith, or in the next age actually, else they will have no life-rights, either to make sacrifice of now, or to enjoy (without the privilege of sacrificing them) hereafter. So then we urge all believers to "DO THIS"; and to do it intelligently. While using the emblems, accept and apply and appropriate fully the justification from all sin and the right to life which God holds out through the Lamb of God, and in no other name or way. And especially let all believers who have been immersed with Christ *into his death*, and thus into membership in his "body" (Rom. 6:3, 4), do this, remembering their justification through his blood and renewing their covenant to be dead with him as partakers of the new, the divine nature.

So far as possible meet with such as you can recognize as fellow-members of the same body, and exclude no believer in the ransom. Arrange for the meeting long enough beforehand. It matters not which of your number shall pass the emblems, even Judas may have assisted at the first celebration. Remember that "all ye are brethren" and privileged to serve one another in any matter as you have ability and opportunity. In honor prefer one another; but do not allow false modesty to prefer tares above wheat among you.

The grace of our Lord Jesus be with you all. May the occasion be one of great blessing and profit.

HELL IN THE NEW TESTAMENT

[This article was reprinted in issue of Feb. 1, 1893, which please see.]

HOW SHALL WE BURY OUR DEAD?

DEAR SISTER RUSSELL:—I hope you will find time to look over and answer this suggestion which mother and I have been talking over. My mother is old, will be 80 years of age in February, is feeble, and is liable to be taken from us any time. God seems to have spared her all these years to be called out of Babylon, and to see his glorious light shine. It was so plain to her, when the truth was presented to her; it was of a truth meat in due season.

All of our kinsmen are strictly orthodox, and at my mother's funeral they will have some one of the shepherds of Babylon, to preach her funeral sermon, and I will not have it that way, if I can get you to comply with my mother's wish. I want to have this all fixed while my mother is here with me. I want you to write her funeral sermon, just as if she had written it herself.

We would write it ourselves, but we are only babes in Christ. I know if you will do it, it will be all right. So when the preacher comes I will present this written sermon to him, and request him to read this—my mother's request, and to have no other services.

I do not want to delay having it done, for mother wishes to see and read it, and to sign it with her own hand, Will you comply with this my wish and mother's? Although there are but few of the nominal church people who come to see us of late—for they think we are crazy or something worse—nevertheless they will come to mother's funeral, and I think by so doing I will let them know what my mother did believe and also give them some truth they never heard before. I leave it to you to select the text. Hoping you will not deny us this favor, I close with love from mother and self. ———.

In reply to this letter and other inquiries of a similar character we submit the following suggestions:

Death, under whatever circumstances it makes its approach, is a grim monster from which we instinctively shrink. Yet to those instructed out of the word of God, it loses much of its terror. The nominal church, and the world under its influence, have one common hope and fear concerning death. They dread it, not only because it is the severing of cherished earthly ties, but because of their fear of eternal misery, which they have been taught to believe may follow it. But while they believe that eternal torment is the portion of *the large majority of mankind*, in almost every individual case their human sympathies and reasonings get the better of their theology and their fears, and a little ray of hope is kindled, based not upon the knowledge of our Heavenly Father's gracious provisions for all, but merely upon their own human sympathies.

Yet such a hope is so uncertain that often great distress of mind is experienced. They have really no hope, as a sure, steadfast anchor to the soul in such an hour.

But with those who know our Father's plans, how different is the feeling with which they look upon the faces of their dead! There is, of course, the pang of severed ties, which leaves the heartache and wrings our tears, even though we know, like Martha, that they shall rise again; and the sympathizing tears of Jesus on that occasion show that such grief is not to be condemned. But at such times we sorrow not as those who have no hope, nor even as those whose hope is vague and indefinite. We know that already we are in the early hours of the glorious day which is shortly to bring release to the groaning creation; that the Life-Giver is already present; and that preparations are now being made to bring the dead ones back under more favorable conditions. And we would not, if we could, have them brought back one day sooner than our Father sees best.

We see that natural men who die are simply being hidden in the grave until the wrath upon the nations be overpast, (Job. 14:13) that they are waiting for the dawn of the great Lord's Day—the Millennium, and that *the saints* who *now* die *in the Lord* do not sleep for a moment, but are *changed instantly*, to the likeness of their Lord, and made ready for the great work of restitution just before them. Surely then WE should not sorrow as others who have no such assurance. We may rejoice even in the midst of tribulation, and in everything give thanks.

How shall we bury our dead? is a question asked by some who have come out of the various sects, and who feel that the old ceremonies on such occasions are not consistent with God's truth.

As to how the dead body shall be disposed of, is a matter of no consequence to the dead, but the proper disposal of the remains of our departed friends is a mark of our respect and affection. The prevailing customs among various people have much to do with individual ideas of propriety on such occasions; and these are largely influenced by the prevailing religious beliefs and the hopes which they inspire for the future.

The modern Jews believe that the resurrection will take place in Canaan, and hence the desire of many of them is to die there, and often some of the sacred soil is strewn about the body of the deceased. The Romanist, believing in purgatory, and in the power of the priest to ameliorate the condition of the dead, thought to be concious in purgatory, thinks it necessary to have masses for the dead, to have the dead body sprinkled with holy water, and to bury in consecrated ground. And Protestants, believing as they do in the doctrine of eternal torment for all who are not Christians, look anxiously to Protestant clergymen to console them with the thought that there is some hope in the case of their departed friends, whether or not their faithfulness to God appeared in their lives. And even the world, under the influence of these teachings, would not consider their friends decently buried if a minister did not come to preach a funeral sermon, and to give the idea to those assembled, that the virtues of the deceased would sufficiently overbalance his sins, so as to secure for him an escape from eternal woe, especially if his name happened to be on a church roll.

The church nominal has a strong hold upon the people, in this and other public sentiments, created by the claims of the class which styles itself The Clergy. Many say, if we leave the sects to which we now are joined and recognize only the *one*, true church, "whose names are written in heaven," who will bury our dead? who will administer the ordinance of baptism? who will administer the elements of the Lord's Supper? etc.

To such we would say, that the clergy of the nominal church is a self-appointed class, claiming authority and power not scripturally vested in them more than in all the saints. The commission to preach the gospel is given to every consecrated child of God.—See Isaiah 61:1. The humblest are preachers divinely authorized now, as in the early church. No priest is needed to do for the brethren those simple offices which any one of them may perform for another. We have shown through the TOWER that their services are not needed either in the case of Baptism, or the celebrating of the Lord's Supper. Neither are they necessary for the burial of our dead. Nowhere in the writings of the apostles is there the least intimation that any of these services must or should be performed by a "clerical" class. On the contrary, "all ye are brethren" and may serve one another, except in marrying, which by civil law is taken out of your hands. Why, we ask, should any of those who recognize the errors of Babylon, call in her self-constituted "clergy" to serve them, when a brother or sister can be had to serve them better. Especially in the burying of your dead, how inconsistent and foolish it would be to call in those who are strangers to our grander hopes, to offer to us at such an hour the poor consolations of ignorance, or at least of doubt and uncertainty, or the vague fancies of their own imaginations? Rather be guided in such matters by reason, in view of the teaching of God's Word.

Remembering that the dead are past our doing for them, let such opportunities as funeral occasions furnish be improved for the advantage of the living. Friends come together on such occasions to express their sympathy with the bereaved, and to show their respect for the dead, and they are generally in a more impressible frame of mind than usual. Here is the most favorable opportunity to impress *the truth*, an opportunity which should never be lost where we have the privilege of controlling or influencing the arrangements.

We would suggest here a simple line of thought which any brother or sister might present on such an occasion. From whatever standpoint we speak, the object should be to briefly make clear, *First—the reality of death*—that it is not life in any sense, but the cessation of life; and that it is not a blessing, but a curse pronounced against the race, as the *penalty* for sin; *secondly*—that the only hope of the race is in a resurrection, in being created again, by the same power that first called us into existence; *Thirdly*—that an awakening from death, and an individual opportunity of retaining life, is secured for every human being by the death of Christ; *Fourthly*—that the restored life may be eternal, on the original conditions of perfect obedience, when perfect obedience is made possible to all.

And if the deceased is one of the consecrated, whom you have reason to believe has been "faithful unto death," it may be shown that such are *now*—since 1878—promised an immediate entrance into the reward of our high calling, since it is written, "Blessed are the dead who die in the Lord *from* HENCEFORTH."

For example let us take for the text of such a discourse, which must necessarily be brief, the story of Lazarus' death and resurrection.

Read John 11:1-14 slowly, giving special emphasis to verses 11-14. Then comment somewhat as follows: Here we have the unmistakable *fact* of *death*, and our Lord's authority for calling it *a sleep*. It is actually death, but it was likened to a sleep in view of the resurrection. But what is actual death? Let Job tell us. He says, "Now shall I *sleep in the dust*, and thou shalt seek me in the morning [The Millennial morning when the night of death and weeping is past] and *I shall not be;*" that is, I shall not exist, having been destroyed. (Job. 7:21.) Nevertheless, although he thus realized death to be destruction, he expresses his hope of a resurrection. saying, "All the days of my appointed time will I wait till my change come. Thou *shalt call* and *I will answer thee*. Thou wilt have a desire to the work of thine hands."—14:14-15.

If Job is not in existence, yet answers to the Lord's call, the call must signify a re-creation—a call into being again—a resurrection. No other meaning could reasonably attach to such language. The Psalmist adds his testimony to the same thought., saying, "Thou turnest man to *destruction* [to death] and sayest, *Return*, ye children of men. For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night. [The lapse of time between death and the awakening is nothing to the dead when it is past, since they are entirely unconscious of it.] Thou carriest them away as with a flood; they are as asleep. In the morning they are like grass which groweth up. In the evening it is cut down and withered." (Psa. 90:3-6.) So brief is his present existence. Thus Job and David agree: the one says,

when dead, *"I shall not be:"* the other says death is *"destruction:"* and both, like Jesus, liken it to a sleep, because there is to be an awakening, a resurrection.

God meant no pleasant, agreeable thing when he pronounced death as *a curse, a penalty for sin.* The Scriptures, throughout, represent it as an enemy (1 Cor. 15:26.) but, thank God, as an enemy from which there is at an appointed time to be a grand release, a resurrection, accomplished by him who redeemed us.

The faith of some seems to stagger at this promise of God when they come to view death in its true character. If death means non-existence, destruction, as the Scriptures affirm, then how, say they, is a resurrection *possible?* But Paul asks, "Why should it be thought a thing incredible with you that *God* should raise the dead?" (Acts 26:8). And he shows clearly that he understood death to be destruction, saying, that if there were no *resurrection* those who had fallen asleep in Christ were *perished,* and the hope of the church was vain.—1 Cor. 15:15-18.

When God makes a promise there is no room for doubt. And those who have the faith of John (Matt. 3:9,) who believed that God could of the stones raise up children unto Abraham, are also able to believe that he can resurrect, or *create again,* that which was once *destroyed.*

A single thoughtful glance at the plan of redemption assures us beyond a doubt of a resurrection—"both of the just and the unjust," as our Lord declared. (Acts 24:15; John 5:28,29.) For we read that "As in Adam all die, *even so* in [or, by] Christ shall *all* be made alive,' (1 Cor. 15:22,) and He "gave himself a ransom *for all,* to be testified in due time."

But when will this due time come? Peter answers (Acts 3:21,) that it will be at the second advent of Christ—"whom the heaven must receive UNTIL *the times of restitution of all things.*" The restitution, or restoring of all things, is the *object* of his coming. While in God's arrangement it will require a thousand years to restore the race to its original perfection, the awakening from death is necessarily a first part of this restitution work.

Although the race was redeemed nearly nineteen centuries ago, and Christ has not yet taken his purchased possession, this does not argue against the promise; for it is to be fulfilled *at the time appointed*—when Christ takes his great power and begins his reign; and the present powers of earth have passed away.

Job says, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a *set time* and remember me." And again he says, "So man liveth down and riseth not *till* the heavens be no more: They shall not awake, nor be raised out of their sleep." (14:12.) The present order of things, or dominion of earth, is symbolically termed the heavens. The order of things that now obtains in the world must give place to the kingdom of Christ, the *"new heavens."* And under the glorious privileges and opportunities of the Millennial reign of Christ, the dead shall be awakened and brought forth to share its advantages, which, if properly improved, will lead to life eternal. The restored life will be eternal on the original condition of perfect obedience to God. And perfect obedience will be possible to all when fully restored.

* * *

If we have reason to believe that the deceased was one of the "elect," "little flock," we might refer to his hopes and their realization somewhat as follows:

But we are taught, also, that there are to be various orders in the resurrection—a first or chief resurrection, as well as a general resurrection. And it is written, "Blessed and holy is he that hath part in the first resurrection." Such are those believers only, who are entirely consecrated to God, and faithful unto death. Such are to be joint-heirs with Christ, kings and priests unto God, and shall reign with Christ a thousand years, sharing with him in the great work of restoring all things. The resurrection of this class is first, not only in point of time, but also in point of importance. Such was the hope for which our (brother or sister) lived for the last —— years and such the hope in which he died.

It is no vain thing to serve the Lord with the whole heart. Such shall reap a glorious reward with which the light afflictions of the present time are not worthy of comparison. Lukewarm service is an abomination in the sight of Him who readeth the heart; while even the imperfect service of those whose hearts are fully set to do his will, is well pleasing unto God. And the Lord, who discerneth the thoughts and intents of the heart, will make no mistake, nor will he be slack concerning his promises. Faithful is he that calleth you, who also will do it. (1 Thes. 5:24.) Let each lay well to heart the solemn lessons of God's Word and rest in implicit faith in its sure fulfillment.

* * *

It would be appropriate also, if the circumstances should warrant it, to refer briefly to the general lesson taught by such an occasion to all. How that this life is the time in which our love for God, for his truth, and for our fellow men, can take an active form and display itself in deeds of self-sacrifice, whose sweet incense will endure when life is gone and precede us into the life to come. Appropriate words of sympathy for the bereaved ones, reminding them of God's care and love and protection, will suggest themselves according to the varying circumstances. MRS. C. T. R.

DYING TESTIMONIES

[Reprinted in issue of March, 1887, which please see.]

PAUL'S EARNEST DESIRE

"For me to live is Christ and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose, I wot not. For I am in a strait betwixt the two, having a desire to depart and to be with Christ; which is far better."—Phil. 1:21-23.

There are few passages of Scripture more frequently quoted, or rather misquoted and misapplied, than this. It is the favorite text for funeral discourses, and is inscribed upon innumerable tombstones, and repeated by religious teachers as the devout wish of Paul's heart, and the appropriate sentiment of every Christian heart, in view of death. These are the words that are attributed to the apostle Paul; and when taken in the sense in which they were evidently uttered they are every way creditable to his unselfish heart, and his supreme devotion to the service of Christ. But it may well be questioned whether the sentiment that has been put into them, in our version, and the sense in which they are generally taken, ever entered his mind, much less ever found any expression in any of his writings.

He is supposed to be considering the question, Whether it would be better for himself, to continue his self-denying labors for Christ till he should be called to his reward in heaven, or to die now, and go at once to glory; and though perplexed in view of these two alternatives, he feels that it would be real gain to himself and far better, to die now and go immediately to his reward in heaven, and he actually most earnestly desired this.

It is true, our English version seems to sustain this view, and, no doubt, the translators had this thought in their own minds, and so they put it into the rendering of this passage. But I am persuaded that a more careful examination of the text in the original, and the context, will show that the "gain" he is here speaking of is not gain to himself, but to the cause of Christ; and the "departure" he is represented as desiring so earnestly is not his own departure from life, but the departure or, rather, the return—for this is what the word really signifies—of Christ; for this rendering is quite as close to the original Greek, and in accord with the grammar of the language, and it harmonizes infinitely better with what he has just been saying, and with the character of the man, and, indeed, with the letter and spirit of all his teachings, and with the teaching of the Scriptures generally.

This most affectionate and tender epistle to the Philippians was written while he was a prisoner at Rome. His life was in jeopardy, depending on the caprice of the Emperor. He knew not what would be the issue. But, instead of repining and complaining of his hard lot, he even exults and rejoices that his bonds have been the occasion of making Christ more widely known throughout the palace, and elsewhere, and that the disciples of Christ, by example, had been confirmed in their faith, and emboldened "to speak the word without fear."

Again: He rejoices that even the contentions which had sprung up among them had contributed to the spread of the knowledge of the gospel, and though his enemies had desired "to add affliction to his bonds" by their manner of preaching Christ, he still rejoiced, and would rejoice that Christ was

preached. Indeed, he was so devoted to this one object of making Christ known to others that he had utterly lost sight of every other interest. He had entirely gone out of himself, and had centered all his thoughts, hopes, desires and efforts in Christ. He was determined to know nothing else, nor did he, but Christ and him crucified. He was full of joy in the assurance that whatever might be his own lot, Christ would be honored, and in this he rejoiced. Hence he says, in the verse immediately preceding the passage under consideration, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or death." Mark the expression whether it be by life or death. Then follows this utterance, which is but the repetition of the same sentiment in another form—*Emoi gar to zen Christos, kai to apothanen, kerdos*: which literally translated is, "For me therefore to live, Christ, and to die, gain." This last word, *kerdos* which is here translated "gain" would better have been translated, benefit, advantage, profit. This is what it means; and then the idea would have been more clearly expressed. But as it is, there is nothing in the text itself to show whether this gain or advantage or benefit is to accrue to himself, or to the cause of Christ; for the passage is very elliptical; but the context, and especially the preceding verse, most evidently shows that he is speaking of the benefit or gain, which his death by martyrdom would bring the cause of Christ. For if his imprisonment and ill treatment had been made to contribute to this end, inasmuch as he had endured them with so much Christian fortitude and patience, how much more his heroic death as a martyr for Christ? Indeed this is his joyful assurance, as he just said—"Christ shall be magnified in my blood whether it be by life or death." Then he goes on to say: For or rather "therefore,"—for this little word, *gar* connects the two sentences—therefore for me to live, and for me to die, in either case for Christ would be gain or benefit. It is impossible that Paul should drop down so suddenly from his supreme devotion to the cause in which he had so entirely lost sight of himself, as to speak of his own personal gain by dying, and to contrast this with what he might accomplish by continuing to live and labor for Christ. This would not be at all like this great apostle, indeed, it would be entirely out of harmony with what he had just been saying, nor can this selfish sentiment be found in the language he used unless it be first injected into a passage by the reader: much less can we believe that after confessing that the advantages to the cause of Christ were so nearly balanced in his own mind, that he did not know which to choose, he actually did earnestly desire one of these same alternatives, because it would be gain to himself.

Surely, he would not stultify himself by saying that he did not know which of two alternatives to choose, and then, in the next breath express his earnest preference for one of them? But this is just the inconsistency and folly that our common version of this verse charges upon him, thus: "for I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." The Greek word *to analusai*, here rendered "to depart," is composed of two words, *ana*, again or back again, and *luo* or *lusai*, "to loosen," "to let go," "to cast off," as a ship the lines that hold her to the wharf—"to leave" either to go or to come; but with the prefix *ana* it means to leave any place for the purpose of returning or coming back. It may have the meaning of "depart," but the prefix *ana* gives it the sense of again, or rather to come back or return. Let it be observed also, that the only other place in which this word *analusai* occurs in the Scriptures, is in Luke 12:36, and here our translators have rendered it "return": "Let your loins be girded about and your lights be burning: and ye yourselves like unto men that wait for their Lord, when he will return (*analusai*) from the wedding."

There is no reason whatever why this word should not have had the same rendering—"return" in this passage, but that our translators had another idea in their own minds. They thought Paul believed, as they themselves did, that on dying a Christian goes immediately to Christ, and enters at once into heavenly glory, and that this was the gain Paul was thinking of; and hence they make him say he has a "desire to depart and be with Christ which is far better." And so they not only make him contradict himself,—for he has said he did not know which to choose,—but they put a forced meaning into this word *analusai*, which actually means "return," and which they have so translated in the only other place where it occurs. This word is in the infinitive mood and is used as a noun: (*eis, to analusai*) and is the object of the preposition (*eis*) "for," and should be rendered "having a desire for the Return." This was the great object of desire and of expectation of all the early disciples, and of which Paul often speaks—His coming in glory and power to set up his kingdom on the earth, to complete the work which he had only inaugurated by his first coming—his second advent to raise the saints who were sleeping in death, to change those who were living, to judge the world and purify it by the utter destruction of Satan and all his hosts, and to begin the everlasting reign of righteousness and peace, which had been so fully promised to them.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this I say unto you, by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first. Then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." This is what Paul means in the passage we are considering by the return, and the being—(*einai*, another word in the infinitive used as a noun,) with the Lord, which is far better. Far better than what? Far better than either of the alternatives, between which he did not know which to choose. This is evidently a third object. It is a side thought, introduced by way of parenthesis—a practice so common to the apostle—and then leaving it, he goes on with the main current of his letter, and tells them how confident he is that he will be spared to them "for the furtherance of their joy."

What if the apostles and primitive disciples were in error respecting the time of our Lord's return, and supposed it might occur in their day? It was not an injurious error. Indeed it served to keep them active and vigilant in their Master's service, and to cheer and to comfort them in their trials. Would that the same expectation had been kept alive in every subsequent age—and especially, that this same expectation and hope were more operative at the present day—for surely, everything concurs to assure us that this long expected—long delayed consummation, must be near, very near at hand. But this mistake of these early disciples was not so great a mistake even with regard to its nearness, as may appear to us who look back upon them from this age, and count the generations that have come and gone since their day, For the lapse of time is as nothing to those who are sleeping in their graves. To those who fall asleep in Jesus, the very next event of which they are conscious—if I correctly understand the teachings of the Scripture—is the coming of the Lord, and we shall see him together. We are expressly told in the passage just cited, that those who are alive shall not have any advantage of those who are asleep and conversely those who are asleep shall not prevent these who are alive. We shall be caught up together in the clouds to meet him in the air, and so shall we ever be with the Lord. "Wherefore comfort one another with these words."

We are not to comfort each other—with the assurance that our friends go immediately into their promised inheritance, and beguile ourselves with the thought that those who have gone before us, are now rejoicing in the full possession of eternal glory, and that death is the gate by which we enter one after another into heavenly bliss, in the presence of our Lord,—or rather that death is the kind messenger that Jesus sends to call us to him. I find no such teaching in the Scriptures, though our hymn-books are full of it. Death is everywhere represented as an enemy, the king of terrors, the great enemy. But it is indeed the last enemy that we have to encounter. He has been conquered by him in whom we trust, "the sting of death which is sin" is come already. He can do us no real harm, nor when our Lord shall come to call us can he hold us any longer in his power. But it is only when Christ, who is our life, shall appear, that we shall appear with him in glory—not before. "There is, indeed, laid up for us a crown of righteousness, which the Lord, the righteous Judge shall give to us at that day, and not us only but unto all them that love his appearing."

Safe in his keeping, we can well afford to await in peaceful unconscious sleep, till the place he has gone to prepare for us, is ready for our occupancy. For he says, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go to prepare a place, I will come again and receive you unto myself, that where I am there ye may be also."

In view of these passages, and of others I might quote, and of the reasons I have given, I cannot but think that this is the true understanding of the text under consideration. In-

deed, when I see how this construction is required to make it harmonize with the language and sentiment of the context, as well as with the spirit and character of the Apostle, I cannot put any other construction upon it. He writes this epistle to comfort and encourage the hearts of his dear friends at Philippi, who had expressed such concern for him, and had sympathized so deeply with him in the trials that had come upon him, and in the danger to which he was now exposed. He tells them, that, so far from being cast down, he exults and rejoices that all these troubles had been made to contribute to the furtherance of the gospel and the confirmation of the faith of the disciples at Rome; and he felt assured that whatever might be the issue to himself personally, Christ could be magnified in his "body, whether it be by life or by death," and that if his life should be spared, it would be for Christ that he would live and labor; and that if he should be put to death, his martyrdom would still operate to bring gain or advantage to the same cause. So that he really did not know which to choose but there was one thing he did earnestly desire—the return of his Lord, which would be far better than either.

I know that those who hold to the very popular notion that dying saints do not wait in sleep for Christ to come and call them, as he promises, but that they go themselves at once, into his presence and to their reward in heaven, will object strenuously to the rendering I have given. For this text, as it is commonly rendered, seems to confirm their view. Indeed it is the one main support of this doctrine. It would be difficult for them to make a plausible argument for their doctrine without it. It is quite natural that they should be loath to give it up.

But if they will for a moment consider how unworthy and inconsistent is the sentiment they attribute to the Apostle Paul, how out of character it is with his whole manner of life, and how it conflicts with what he is saying, and even makes him contradict and stultify himself, by declaring he did not know which of two alternatives to choose, and then immediately expressing his earnest desire for one of them, I think they will be constrained to admit—however reluctant they may be to do it, that the rendering I offer them is, no doubt, the one that should be preferred and accepted.—*J. H. Pettingell.*

A SINGULAR COINCIDENCE

In the course of conversation with the Rev. W. C. Van Meter, who is now on a visit to this country, in a brief interval of his mission work in Italy, he informed us that he had been enabled to print a large number of copies of the Gospel according to John in Italian for use in the Sunday Schools of Rome. The children there are following the International Course, the subjects of which just now are in that gospel. A *singular coincidence*, which shows the changes which God has worked, is that the gospel was actually printed in the room formerly used as the torture-chamber of the Inquisition. The printer who had undertaken the work was obliged to leave his former business premises, and looking around for a new location, selected rooms in an ancient edifice that appeared suitable. A strange-looking iron ring in the ceiling arrested his attention, and on making inquiries about it he learned that he was actually in the old Inquisition, and that the room he occupied had served as a torture-chamber. There within the walls that have resounded with the cries of men and women suffering for conscience' sake, he set up and printed the gospel of John.—*Dawn of Morning.*

THE SOUL

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So when Thou dwellest in a mortal soul,
All heaven's own sweetness seems around it thrown.

The soul *alone*, like a neglected harp,
Grows out of tune, and needs the hand Divine;
Dwell Thou within it, tune and touch its chords,
Till every note and string shall answer Thine.

—*Harriet Beecher Stowe.*

"OUR lives should be like the days, more beautiful in the evening; or like the seasons, aglow with promise, and the autumn rich with golden sheaves, where good words and deeds have ripened on the field."

THE zeal and enthusiasm of sinners in the service of the devil should put to shame the indifference and sloth of Christians in the service of God.

VOL. IX ALLEGHENY, PA., APRIL, 1888 No. 8

VIEW FROM THE TOWER

A very precious season of communion of saints was the four days meetings held by the church at Allegheny, commencing Sunday, March 25th, and closing Wednesday night, March 29th. Though the weather was unfavorable the attendance was good, and it might be said that it was four days of continuous meeting, broken only by intermissions for rest and food.

The number from abroad was about as usual, and though some of the faces were new we were already acquainted by letter. The greater number of these were from Ohio, West Virginia, Maryland, Virginia, New York, and of course Pennsylvania; while some came from far off Minnesota and Wisconsin.

Our first meeting at half past ten o'clock Sunday morning was of a social character, and we need not tell you that the testimonies as to the Lord's dealings, and the preciousness of the truth, and its spread in different localities were warm, heart-cheering, stimulating and encouraging in the extreme. Our hearts burned within us, as for two and a half hours we communed together, and then adjourned almost from necessity, while as many more were yet unheard from, though the testimonies still continued in a less formal way during the hour for our noon lunch as well as during the intermissions of the days following.

It was a ministerial conference in the truest sense; yet not composed of ministers of sectarianism, nor such as would be generally *called* ministers by men today, but ministers (servants) of Christ, in the Scriptural use of that word, all of them or with few exceptions. The report of each consisted mainly of a brief statement of his *service* of the Lord and his truth, and the blessing and strength he himself had enjoyed while endeavoring to dispense the words of life to others. One brother with tears in his eyes told how the truth filled his heart and overflowed in desire and effort to bless his neighbors, how he had been misunderstood by some, and misrepresented by others; of how he had gotten a brother of our Allegheny church to come up and preach eight public discourses in eight days, and how some had been blessed by this means and his distribution of Arp tracts and loaning of Dawns. Brother Adamson told of his field which at present is in central Ohio. He is doing a great work, putting Dawn into the hands of thousands, besides holding meetings with the interested and writing articles for secular journals to thus draw the attention of the masses to the truth and its beauty as compared with the errors and distortions so far from the "glad tidings," yet commonly dispensed under the name of "gospel." Among the many other testimonies, all of which were cheering, was that of Brother Wright, of Wisconsin, and Brother Page, of Minnesota. These two were insurance agents until a short time ago; now they are preachers of the glad tidings of great joy, which shall be to all people. Not that they have left the insurance business, but that now it is secondary to the preaching of the cross of Christ and the restitution, and kingdom which now is the first, the chief business of life: The insurance business stands related to their present work as tent-making did to Paul's ministry (Acts

18:3)—as a necessary means to the one grand work and end in view. And thus it is with all the consecrated when they come to *see* the privileges of the present high calling. With all such to whom as ambassadors of God this ministry of reconciliation has been committed, (2 Cor. 5:20) the service in the "Royal Priesthood" is superior to all else.

Brother Wright who will be remembered as the defender of Episcopalian church views in the Tower of last October related how a copy of Dawn loaned to him, had under God's blessing been instrumental in opening his eyes to see wonderful things in the Bible, and a beauty and fullness in God's character and plan, which lifted him out of the rut of churchly formalism, into heart fellowship and communion with the Heavenly Father and with our Lord who redeemed us. Long ago consecrated and earnestly desirous of doing the will of God, he had been misled by the low standard prevailing in the nominal churches. The traditions and customs of the churches had fettered and dwarfed him, but when the truth entered it proved his heart to have been warm, consecrated, "good ground" by the vigorous growth so soon attained. Though not one year has passed since Dawn was first loaned him, he has come to see the truth clearly for himself,—so clearly and strongly as to leave the Episcopal church and trust only in his membership with us and all the consecrated in the church "whose names are written in heaven," and to outwardly symbolize, by immersion in water, his consecration long ago made, to be faithful even unto death in the service of God.

In that short time, too, Bro. W. has sent to friends and acquaintances whom he trusted might have "an ear to hear" these glad tidings, nearly one hundred copies of Dawn, many of them accompanied by letters urging careful and prayerful readings. Some good fruit has already resulted among his insurance acquaintance: Brother Page who came over nine hundred miles to feast and commune being one of these.

Bro. Page told us of joy, peace and renewed love toward our God within the last six months; how he had been an earnest consecrated child of God, but that as he began to use his God-given reason upon the plan presented by the churches, as the plan of God—to save a few and torment the great majority of his creatures to all eternity, he had become skeptical and worldly, though he still kept seeking after the truth. He told us of how Spiritism, Swedenborgism, and other counterfeits, found him hungry and led him to study them, and that Dawn reached him *just in time*, as a helping hand stretched out by our great Head for his aid. Yet, when Dawn came to him through the mail (sent by our Lord *through* Bro. Wright), he glanced at it, and supposing it to be an "Adventist" publication, was about to put it into the waste basket, when another glance led him to take it home and read it. Bro. P.'s every word and tone witnessed to the fact that he had found the Lord again—found him more beautiful and lovable than he had ever before realized. Christ is reinstalled the Master of his heart, his tongue, his moments and his all. He, too, has been planted in the likeness of Christ's death—immersed in water in symbolization of his death with him. You will know of Brother Page's zeal for the Master and his honor, when we tell you that within the past six weeks we have sent him nearly one hundred copies of Dawn for loaning and mailing to his friends. We give these last two cases somewhat in detail, knowing how greatly you will appreciate their promptness and earnestness. Our prayers are with them and will all who are serving the truth and using whatever talents they possess.

The afternoon discourse was upon Baptism, the substance of which may be presented in next month's Tower: It was followed by the immersion of thirteen in water, in symbolization of their burial into Christ.—Rom. 6:3-5.

The evening service was a precious season, as with simplicity we partook of the emblems of our Lord's broken body and shed blood, after considering their import as presented in the March Tower. While rejoicing together and realizing that it was good to be there, the loved and scattered members of the one body of Christ were not forgotten, but were borne upon our hearts and lips before the throne of grace.

The subsequent meetings were every one precious, and were devoted to the examination of various doctrines and topics as requested by those present. We trust that the sweet memories of those hours of communion, and those precious lessons and unfoldings of the word of truth learned at the Master's feet may comfort and cheer not only those present, but many others through them.

A letter from Brother Tackabury came, just as the meeting was closing, telling us that he is sinking rapidly. The company unanimously desired that their love and sympathy be communicated to him.

Letters since received from various quarters tell of a very general commemoration and of precious seasons.

Washington, D. C.

Dear Brother Russell:—While out with Dawns I met and sold a copy to a young man, aged about eighteen years, whose father was very angry, and made some threats, that if I sold his boy a book I would be sorry for it, but as the book was delivered and paid for, I simply offered to refund the money if not satisfactory. The young man refused, saying he wanted the book. I left his store, thinking I would not care to ever enter it again, but after I had related to my wife what had transpired, we concluded the better plan would be to continue dealing with them as usual, unconcerned as though nothing had happened. Two weeks later the father apologized, saying that my actions surprised him, as he never expected me to come into his store again. But because I came back and spoke to him as though nothing unpleasant had ever occurred, he concluded to read the book, and did so, and was surprised to find it the grandest book he ever saw. He had decided to commit it to the flames, and had I followed my first inclination, he doubtless would have done so. He has since read the book and recommended it to others, and sold one for me, and last night ordered a cloth bound book, saying he would give the one he had to some poor person who was unable to purchase a copy. So please send me a copy of Dawn, cloth bound, at your earliest convenience. Yours in hope,

C. A. H.

TILL HE COME

Because Paul, referring to the Lord's Supper, says that we do thus "show forth the Lord's death *till he come*," some regard that as a limitation. Consider, however, that in the Jewish age the typical lamb was slain and eaten every year, until our Lord, the true or antitypical lamb, came. But when John the Baptist introduced our Lord as present, and said "Behold the Lamb of God," the killing and eating of the typical lamb did not at once cease to be proper; for our Lord himself observed it up to the same night in which he was betrayed.

So now, our Lord, the true Lamb of God, gave us the bread and wine as emblems of his flesh and blood, given for us—for our *passing over* or sparing. And we are to commemorate his death with these emblems *until he comes*, and until the last member of his body shall have been *passed over*—into the fullness of salvation, with him and like him. Then the symbol shall cease, the antitype having fully come in our being thus passed over. Until this grand consummation of our hopes, it is proper for us to show it forth by commemorating his broken body and shed blood by which it shall be secured.

CHRISTIAN EXPERIENCE

"What is your experience, brother? Tell us what the Lord has done for you." These are expressions with which the majority of professing Christians are familiar; and the responses to such a call from the leader of a meeting are generally a narration of the feelings or sensations experienced; some very thrilling, and others exceedingly common place: in short—Christian Experience from a prayer-meeting stand-point has become largely a matter of sensation. A man or woman may have known the Holy Scriptures from a child and taken them as a guide, may have followed the Saviour and lived soberly, righteously and godly in this world, and yet, if he or she cannot relate an "Experience" after the approved order, they are almost unchristianized by some.

Do not misunderstand me. I would not belittle anything by which a believer has been brought into communion with his God, or any sensation that may be the legitimate outgrowth of such communion.

I do believe, however, that this religion of sensation has been fostered and encouraged until it has reached an abnormal growth. Turning to the Word for light, we find that the term,

in the sense in which it is now used, is unknown. The method in conversion as well as in practice has been completely revolutionized since the days of the Apostles.

What is Experience? According to Webster it is "wisdom gained from practice;" and this definition is very appropriate for Christian as well as worldly Experience. In Rom. 5:3, 4 we read, "We glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope." Christian Experience is not merely sitting down quietly and letting the Spirit of God work in our hearts—it is eminently practical, and it is impossible to divorce experimental from practical Christianity. He who would relate an Experience of what the Lord has done for him must at the same time narrate what he has done for the Lord. It may do while we are nestlings to open our mouths with the incessant cry, Give! Give! but a time comes when we must put away childish things, and meet the stern realities of the new life. It is not sufficient to pray "Lord, what will thou have me to do?" unless, when the service is shown us we immediately perform the duty, thus becoming doers of the word.

Christian Experience is not the exaltation of feeling, or ecstacy that finds expression only when inspired by the ardent songs, prayers and exhortations of Christian fellowship; and he who is dependent upon such "means of grace" for his vitality, is but an infant in experience.

Christian Experience is "putting off the old man with his deeds, and putting on the new man which is renewed in knowledge after the image of him that created him."

Christian Experience is growth—"To grow in grace and in knowledge of our Lord and Saviour Jesus Christ;" to be rooted and grounded in Love, and grow up in all things like unto Him who is our Head.

Christian Experience is to build up a character, "adding to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

Christian Experience is to be laborers in the Lord's vineyard, workers together with God; and it is to be soldiers of the Cross armed cap-a-pie with the whole armor of God, following the Captain of our salvation.

Christian Experience is visiting the widow and fatherless in their affliction, and keeping ourselves unspotted from the world. As an example of true Christian experience the reader is referred to the experience of Paul as recorded in 2 Cor. 11 and 12.

It is in such schools as these that the Christians gain Experience; and this is the true Experience that worketh hope that maketh not ashamed, because the love of God is shed abroad in our hearts.—*Word of Truth.*

ROMANISM AND THE SCHOOLS

The *Christian Herald* says:—

"An attack on the Public School System is reported from the Northwest. The Roman Catholics are endeavoring to so curtail the efficiency and development of the public schools as to fill sectarian schools with the children for whom the public schools have no provision. The *Evening Post* mentions several movements of this character. At Barton, Wis., the Roman Catholics attended the annual meeting in force, and passed a resolution that no public school should be maintained for a year. At Melrose, Minn., the priests succeeded in getting the public school year shortened, thus giving the parents the option of letting children remain idle or sending them to the Romanist schools. And in Stearns county, Minn., the Romanist catechism is openly taught in the schools in defiance of the law, while religious instruction is given by the priests either at the opening or closing of the schools."

An English writer of some note, H. G. Guinness, writes:—

"Fifty years ago there were not 500 Roman priests in Great Britain; now there are 2,600. Fifty years ago there were not 500 chapels, now there are 1,575. Fifty years ago there were no monasteries at all in Great Britain; now there are 225. There were even then sixteen convents, but now there are over 400 of these barred and bolted and impenetrable prisons, in which 15,000 English women are kept prisoners at the mercy of a celibate clergy, who have power unless their requests are obeyed, to inflict on these hapless and helpless victims torture under the name of penance. Fifty years ago there were but two colleges in Great Britain for the training of Roman Catholic priests—*i. e.*, of men bound by oath to act in England as the agents of a foreign power, the one great object of which is avowed to be the dismemberment of our empire and the ruin of our influence in the world; now there are twenty-nine such schools. And, strangest of all, England, which once abolished monasteries, and appropriated to national use the ill-gotten gains of Rome, is now actually endowing Romanism in her empire to the extent of over five million dollars per annum." (The exact amount is £1,052,657.)

The chief result of Home Rule is to be the extirpation of Protestanism in Ireland. *Catholic Progress* says: "The woes of Ireland are due to one single cause—the existence of Protestanism in Ireland. The remedy can only be found in the removal of that which causes the evil. Would that every Protestant meeting-house were swept from the land! Then would Ireland recover herself, and outrages be unknown."

That this attempt would be made is not to be questioned. Cardinal Manning insists that it is a sin, and even "insanity," to hold that men have an inalienable right to liberty of conscience and of worship, or to deny that Rome has the right to repress by force all religious observances save her own, or teach that Protestants in a Catholic country should be allowed the exercise of their religion. "Catholicism," says a Roman magazine, "is the most intolerant of creeds; it is intolerance itself. The impiety of religious liberty is only equaled by its absurdity."

A most important point to be borne in mind in consideration of this question is, that Romanism is not a religion merely, but a political system. We are of course bound to allow to Roman Catholics the liberty of conscience which we claim for ourselves; but we are not bound by any law, human or divine, to allow them the right of conspiring for the overthrow of our liberties, government, and empire. Adam Smith well says: "The constitution of the Church of Rome may be considered the most formidable combination that was ever formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."

JEWISH AWAKENING IN SIBERIA

The awakening among God's ancient people, like the stirring of the dry bones in Ezekiel's valley of vision, cannot fail to command the attention of thoughtful Christians. It has been rather customary among some religious teachers, wherever they could find a curse in the Bible, to hand it over to the Jews, while when they came across a blessing there, they would coolly appropriate it to the Gentiles. But the Lord usually has his own way, and fulfills his own word, and as his threatenings have been fulfilled, so no *good* thing which he has really promised will fail to be accomplished in due time. Hence, while we guard against one-sidedness and prejudice in all directions, we may watch with interest and hail with joy every token of blessing upon the long scattered and afflicted sons of Jacob, "of whom, as concerning the flesh, Christ came, who is over all blessed for evermore."

The *Presbyterian Witness* says: "News come from ice-bound Siberia of a gospel movement essentially the same as that of Rabinowitz. The leader is Jacob Scheinmann, a Polish Jew, who twenty years ago, through independent thought, came to the conclusion that the Messiah, the Son of David, was the true Saviour. The strict Talmudic Jews got him transported to Siberia, where for fifteen years he labored, almost unheeded, to awaken faith in his fellow-exiles. Among the uncalled-for mail matter which he found at Tomsk, where he was engaged in business, was a pamphlet by Rabinowitz, with whom he at once communicated. He has been busy disseminating his views through pamphlets called 'The Voice of One Crying in the Wilderness. Delitzsch's Hebrew translation of the New Testament is being eagerly read and studied by the Siberian Jews. It is said that fully 36,000 copies have been thus used."—*Armory.*

"THE man whose honor cannot be trusted in a business transaction is an infidel, though he superintends a dozen evangelical Sunday-schools, presides at the noonday prayer-meetings, and is accounted the most polished pillar of the church."

UNFINISHED MUSIC

I sat alone at the organ,
  At the close of a troubled day,
When the sunset's crimson embers
  On the western altar lay.

I was weary with vain endeavor,
  My heart was ill at ease,
And I sought to soothe my sadness
  With the voice of the sweet toned keys.

My hands were weak and trembling,
  My fingers all unskilled,
To render the grand old anthem
  With which my soul was filled.

Through the long day's cares and worries,
  I had dreamed of that glorious strain,
And I longed to hear the organ
  Repeat it to me again.

It fell from my untaught fingers
  Discordant and incomplete,
I knew not how to express it,
  Or to make the discord sweet;

So I toiled with patient labor
  Till the last bright gleams were gone,
And the evening's purple shadows
  Were gathering one by one.

Then a Master stood beside me,
  And touched the noisy keys,
And lo! the discord vanished
  And melted in perfect peace.

I heard the great organ pealing
  My tune that I could not play,
The strains of the glorious anthem
  That had filled my soul all day.

Down through the dim cathedral
  The tide of music swept,
And through the shadowy arches
  The lingering echoes crept;

And I stood in the purple twilight
  And heard my tune again,
Not my feeble, untaught rendering,
  But the Master's perfect strain.

So I think, perchance, the Master,
  At the close of life's weary day,
Will take from our trembling fingers
  The tune we cannot play;

He will bear through the jarring discord
  The strain, although half expressed;
He will blend it in perfect music,
  And add to it all the rest.

—*M. E. Kinney.*

SHALL ACCOMPLISH THAT WHICH I PLEASE

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."—Isa. 55:8-13.

It will be observed by reference to the preceding verses of this chapter that the world, and not the saints, are here addressed. Their ways and thoughts are not as God's ways and thoughts. But it is the privilege of the saints, the meek and fully consecrated children of God, who have laid aside their own ways and their own thoughts, to both know and walk in God's ways, and by thus knowing and coming into sympathy and harmony with him, and viewing all things from his standpoint, to thus think his thoughts. Thus it is written (Psa. 25:9) "The meek will he guide in judgment; and the meek will he teach his way."

Some accept this text as unquestionable proof of the Calvinistic, or rather fatalistic doctrine of unconditional election, claiming it to be a part of God's plan that the eternal destiny of each individual was unalterably fixed, long before any of them were brought into existence. Those who hold this opinion differ to some extent as to what that destiny may be; but this is no part of the question under consideration.

Those who so confidently quote the above words—My word shall not return unto me void, but shall accomplish that which I please, etc., should very carefully study God's purpose and see what it is that God designs or pleases to accomplish by sending forth his word. Though the assertion is true of God's purpose or plan as a whole, the part of his purpose to which particular reference is made in this connection, is clearly shown by the following verses to be the great restitution—"For ye shall go out with joy and be led forth with peace, etc." No special reference is here made to his purpose for the church, since the world, and not the church, is here addressed through its type, the nation of Israel. As surely as the Lord hath spoken it, his word shall not return unto him void, but shall accomplish his purpose in sending it. God nowhere says that he sends his word to individuals with a determined purpose to accomplish their conversion to him; and that because he sent it for that purpose, the conversion of those individuals is sure to follow sooner or later. Nor does he say that he sent it to some other individuals with a determined purpose to accomplish their eternal ruin. Read the parable of the sower: The seed was sown abundantly, and for a particular purpose; but that which fell by the wayside and was quickly devoured by the fowls, did no injury to the wayside: it left it just as it found it. That which fell on the stony ground, where because it had not much depth of earth it withered away, did no injury to the stony ground. And that which fell among thorns and was choked by them, did no injury. Neither did the seed sown do any good in such places. It simply left them as it found them. But the sower should spend no special effort to sow the seed in such hopeless places. As the parable indicates he should be sowing it in prepared ground so far as he is able to judge. Otherwise, his first efforts should be to help to prepare the ground preparatory to the sowing of seed, and this should be done in the seasons most favorable—while most impressible.

But though the seed did no harm where it brought forth no fruit, the good and prepared ground which received it was richly blessed with an abundant and glorious harvest; and in this, the purpose and only expectation of the husbandman was fully accomplished. He did not expect a harvest from the rocks, among the thorns, or on the wayside. Nor was the seed of truth so scarce that he needed to order the sower to sow with such scrupulous care that not a grain of it should fall in such places—"There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." (Prov. 11:24, 25.) So then neither the seed nor the sower has anything to lose by the scattering broadcast; nor is the untilled ground injured. And this applies to the sower of truth, as well as in the figure to the sower of grain. We know that the truth will bring forth good fruit only in good hearts, yet we are to preach the good tidings to all who are willing to hear.

"Do not cast your pearls before swine," one quotes. No, of course not: Do not give the precious pearls of deep spiritual truth which none can receive save the consecrated, for whom it was designed, to those who love to wallow in the mire of sin, and root after that which will satisfy the cravings of their fallen nature. To do so is only useless, and they will turn and rend you.

God's word shall not return unto him void. It shall accomplish that whereto it was sent in this age, viz., the gathering out from among the mass of mankind a peculiar people—the meek of the earth. a little flock begotten by the word of truth, that they should be a kind of first fruits of God's creatures. (Jas. 1:18.) By the sending out of his truth during the prevailing darkness and opposition with which it meets on every hand, God seeks out, develops, tests and separates this peculiar class, which is to be a peculiar treasure unto him above any fruit which shall be gathered in any other harvests. They are his jewels, the chaste virgin of Christ, and soon shall become his glorious bride. And this purpose shall be fully ac-

complished within the appointed time, in the end of the Gospel age; for it was the work mapped out for this age only.

But this age is not the only sowing and reaping time: another plowing with the plow of trouble, and harrowing with the harrow of affliction and pain, has during our time of development been making the world ready for a grand sowing and growing during the Millennial Age, with a great and good harvest of ripe and fully developed *human* fruitage in the close of that age. Just as surely as the mouth of the Lord hath spoken that his word shall not return unto him void, but shall accomplish that whereto it was sent, so surely shall that harvest yield abundant fruit. Has He not said as forcibly and as clearly that "The knowledge of the Lord shall fill the whole earth, as the waters covers the sea," that "All the families of the earth shall be blessed" through the Christ, and that "all nations shall come and worship before him;" as that during the Gospel age his purpose has been to "take out" of the world a peculiar people—a little flock? Can one part of his word fail more than another? Surely His word shall not return void, but shall accomplish all his glorious purposes.

In the great and unparalleled time of trouble by which the Millennial age is introduced, the whole field, "the world" (Matt. 13:38), will receive its final and most effective harrowing, after which will follow the sunshine—for the Sun of Righteousness shall rise with healing in his wings—and the refreshing showers of divine grace upon penitent and contrite hearts. Thus prepared, the whole world will be good and hopeful soil. That will be the grandest sowing time the world has ever seen, and as a consequence, the world will soon be filled with the knowledge of the Lord as the waters cover the sea. Mankind shall spring forth and grow up in restitution from death to life; they shall go out with joy and be led forth with peace by the "Prince of Life," the "Prince of Peace." Redeemed of the Lord, they shall return, and come to Zion [The Church —the Kingdom] with songs and everlasting joy upon their heads—they shall obtain joy and gladness, and sorrow and sighing shalt flee away. In coming they shall say: "Come! let us go up to the mountain [kingdom] of the Lord, and he will teach us his ways and we will walk in his paths." (Isa. 2:3.) They shall be led forth from sin, condemnation and death, with peace, from grace to grace, and from victory unto victory, along the grand highway to perfection, to the glorious inheritance redeemed for them by the precious blood of Christ.

The mountains and the hills [the ruling powers] shall break forth into singing; and all the trees of the field [the people] shall clap their hands. (Isa. 55:12.) The accomplishment of this glorious purpose of the restitution of a fallen race to perfection, and crowning them with eternal glory, "shall be to the Lord for a name, and for an everlasting sign" of his justice, wisdom, love and power, which shall not be cut off.

Throughout all the intricate workings of this divine plan, not a single principle of the divine character, nor of human free agency, has been or will be violated. Herein consists the glory of that plan. Had God designed to ignore human free agency, it would have been much wiser to have done so in the very first instance—in preventing man's fall into sin. Or had he designed to let his love override his justice, it would have been better had he excused the sin at once, without a redeemer and the long six thousand years of human suffering and death, and begun the work of restitution at once.

But such was not God's purpose, and the glory of his plan consists in the vindication of his righteous character, the display to all his creatures of the harmony of his various attributes and of the firmness of those principles of justice, and righeousness, and love, and power, in which all his *willing* creatures may eternally rest; and in the joy and blessing of all creation and their establishment in righteousness for the eternal ages to follow.

Let praise and honor and glory and power and dominion be unto our God forever and ever. His thoughts are not as men's thoughts, nor his ways as men's ways; but thanks be unto God who hath brought us to his own glorious standpoint of observation, and is teaching us his ways.

MOTHER EVE'S TEMPTATION

There is a lesson in our mother Eve's transgression which we presume few have carefully considered and profited by. In a recent number of the TOWER (March '87) attention was called to the manner in which the serpent beguiled Eve by his sophistry, and also to Paul's warning to the Church, the prospective bride of the Second Adam, lest she be beguiled in a similar manner. Further thought upon the subject leads naturally to the question, Where did the tempter's power over Eve begin? and did God leave her subject to such a deceptive, ensnaring temptation, without sufficient knowledge to show her *at once* the absurdity and falsity of the arguments used?

The adversary chose a deceptive and attractive form in which to present the temptation, and Eve was young, innocent and inexperienced. She had never been deceived, nor had any experience with evil. The tempter came unbidden, and with malicious design. Whether he believed that God was able to inflict the death penalty or not; or whether he questioned God's firmness, thinking his love for his glorious creature would be strong enough to cause him to ignore the penalty of his broken law, there is room to question.

The tempter first suggested the question to his unsuspecting victim—"Hath God indeed said, Ye shall not eat of every tree of the garden?" "And the woman said, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it; neither shall ye touch it, lest ye die."

"And the serpent said unto the woman, Ye will surely not die; for God doth know that on the day ye eat thereof, your eyes will be opened and ye will be as God, knowing good and evil."

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and the tree was desirable to make one wise, she took of its fruit and did eat, and gave to her husband and he did eat."

Now where did the danger of Eve begin? True the argument looked plausible. Satan first stated that, if she should partake of the forbidden fruit, she would not die, and then suggested that God was depriving them of privileges which they ought to be enjoying, treating them ungenerously and as though they were dependent upon him and under his authority. This calumny upon God's goodness, Eve failed to resent, as she should have done. She should have replied at once, that God had been so good to them, and had so abundantly showered his blessings upon them, that it would be base ingratitude to harbor such a thought of him even for an instant, and that she had no reason whatever to doubt his truthfulness; that he never had deceived them and therefore they had no reason to believe he ever would, and that his authority was rightful, since he was their Creator and generous benefactor; that such authority was an evidence of his love exercised over them for their good, his wisdom and knowledge and experience being most necessary for their protection and continuous welfare. And with this repulse she should have utterly refused to hear or heed one whose suggestions were so disloyal.

Had she thus repulsed the very first suggestion of evil, instead of harboring a suspicion for which there was *no cause*, further suggestions would have been warded off. She should have obeyed the impulse of benevolence, promptly refusing to harbor suspicion of evil from a source whence nothing but goodness had flowed. Continued and unchanged manifestations of love and justice and goodness leave no room for reasonable suspicion of evil. And such suspicion whenever and by whomsoever harbored is wrong and leads to evil. There, then, Eve's danger began—in consenting to harbor suspicion as to the truthfulness of God. God's command had been so explicit and positive that there was no mistaking his meaning: They were neither to eat of the tree, nor to touch it. It was most plainly labeled, HANDS OFF. And any suggestion to the contrary should not have been entertained for a moment. The penalty for violation of this command was to be *death*—a most just penalty; for it, after all God's goodness and favor in giving them existence and every blessing, they would not gladly obey his just and loving authority exercised for their protection and well-being, they were surely unworthy of continued existence. And God wisely and justly deprived them of it, when they had so disobeyed.

Since, the apostle Paul has forewarned the church of an effort of the very same adversary, to beguile the second Eve, the prospective bride of the second Adam, in a very similar manner; and that the temptation would assume its most deceptive and ensnaring form in the last days of the Gospel age, when the church is nearest to the glorious consummation of her hope, it behooves all the consecrated therefore to be on guard, awake and watchful. We need not for a moment be in doubt as to what is the present counterpart of Eve's temptation. It is as Paul suggests (2 Cor. 11:3), a temptation to depart from *the simplicity of the doctrine of Christ*, and to accept the theories of "the enemies of the cross of Christ," whom Satan seduced into his service, who "transform them-

selves as angels of light." (2 Cor. 11:14, 15), who represent themselves as messengers of truth, wresting the Scriptures and perverting them to establish another gospel, which indeed is not another.—Gal. 1:8.

It has been the constant effort of the Tower, since its first observance of this special effort of the adversary to undermine the foundation, and then overthrow the faith of the saints, to assist the church in putting on the whole armor of God that they might be able to withstand the sophistry of error, and to thus stand approved of God, firmly established upon the only foundation of the gospel—Redemption through the precious blood of Christ—rooted and grounded in the faith. Indeed, this was the very cause in the interest of which the Tower was started.

Let the consecrated ones apply the lesson of Eve's temptation and fall, as Paul suggests, that they may not be overcome as she was by the art and sophistry of the tempter, even though his messengers appear as messengers of light (truth).

Led, like Eve, mainly by curiosity, many have given valuable time and attention to following up these no-ransom theories, until they are lost in a labyrinth of confusion, uncertain as to what they believe on any subject. This is most plainly noticeable in the confusion of those journals which advocate these various theories. Driven by the queries of their correspondents and their endeavor to make their theories appear plausible, and to twist and distort the Scriptures into an appearance of conformity with their theories, they are continually involving themselves deeper and deeper in the labyrinths of error, and shutting and barring themselves in to their false conclusions by pride and self-will. And those who are following them, giving time and attention to their false and foolish imaginings, as they attempt to build upon premises known at the outstart to be false, are step by step drifting away from all truth, when they should be growing in the knowledge of *the* truth, if the same time and effort were spent not in seeing how many ideas can be built upon *no* foundation, but in building wisely and carefully upon the only foundation for faith, "the man Christ Jesus who gave himself a *ransom for all.*"

Many will say, Well, I cannot understand their teaching exactly, but I am not afraid to read anything. I will read and hold on to what is good in their teaching and let the rest go. It cannot hurt me. But they forget that it can and does hurt them. It is with them as with mother Eve; the power of the temptation is in their inexperience. Those *perfect in experience*, as well as perfect in mental powers, can doubtless fully meet and repulse the tempter, no matter by whom represented or how deceptive the arguments, but for all others the sure way and the only way to escape is to say: Get thee behind me Satan, *because* thou savorest not of the things that be of God, but of men.

But how can investigation of anything injure the honest searcher? In the first place, it consumes the time which might otherwise be spent in gaining a more thorough acquaintance with the real plan of God, in building up themselves and others in *the truth.* And while they are pursuing these false theories, they are losing sight of and forgetting the true plan. And the mind thus filled with false doctrines, and set to work in a vain endeavor to understand them and to see how they can be *made to appear* consistent, even with themselves, cannot at the same time be occupied in meditation upon God's truth. Such therefore must measurably cease to be guided by the spirit of truth into more and more truth, and strengthened and confirmed in the truth already gained; and thus they are constantly losing both the truth and the spirit of it, while imbibing error and the spirit of error. Yes, they have confidence in themselves, that they can discern and will accept only the truth, advanced by false teachers, and reject the error; and this is much of their difficulty—they have too much self-confidence and not enough of the meek, child-like spirit which listens for the Father's voice and trusts his plan and not its own philosophising. Very soon they find themselves befogged and bewildered in the maze of confusion and they have forgotten, "*let slip*" (Heb. 2:1), so much of the truth with which they should be armed, that they seem utterly incapable of reasoning, or of rightly applying the Scriptures on the most simple subjects; so distorted and colored do the plain teachings of the Scriptures become under a false light.

But need we seek for truth in such polluted channels? Does God anywhere tell us that, if we would find the pure waters of truth, we must wallow in every miserable gutter, because there is a little water in it; or that we should try to filter the polluted mass to get the little bit of good Satan permits to remain in it as a bait for the unwary? No never! You will find a fragment of good in every false system under the sun. But God never gave you the hopeless task of filtering all or any of those muddy streams to find the truth. He sends you to the pure, unmixed fountain of truth—his Word; and though among his consecrated children he has appointed some *apostles*, and some *prophets*, and some *evangelists* and some *pastors*, and *teachers*, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ . . . . that we might be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive (Eph. 4:11-14)—he would have us test all their teachings by his Word. We must diligently and faithfully prove all things for ourselves, as our attention is called to them by faithful teachers. As heretofore stated in the Tower, (See March '85 No.—"Theories True and False.") the mission of the faithful teacher is to stand as an index finger helping the household of faith to trace for themselves, on the sacred page, the great principles, as well as the minor details, of the divine plan. And no faithful student thus assisted, and guided by the spirit of truth, which is meekness and true holiness—a desire to know the truth that he may obey it and work in harmony with the divine plan—can fail to recognize the truth, and to be convinced of and established in it. And those thus guided to the end are *the elect* whom it is "*impossible to deceive.*"

Why impossible? Because their spirit of meek obedience and fidelity to God will not permit them to give heed to seducing spirits and doctrines. They *first* look well to the foundation upon which any teachings claiming to be the gospel rest, and if the foundation be any other foundation than that which the Scriptures have laid so broad and deep, viz.: Redemption through the precious blood of Christ (1 Cor. 15:3; Eph. 1:7), they have no further interest in it, except to point it out to others as a snare and trap of the great enemy.

Let all the dear household of faith take heed, lest as the serpent beguiled Eve by his subtilty, so your minds be corrupted from the *simplicity* of the doctrine of Christ. God had plainly said they should not eat of that tree; *neither should they touch it*, lest they die. Therefore those who fall are without excuse. Had they remained obedient to God, they would never have had anything to do with that tree, except to warn their children against partaking of or touching it, and to inform them of the prescribed penalty in case of violation of that command. So the saints should give no heed to those who invite them to build their hope of salvation upon any other than the true foundation, nor handle their pernicious doctrines in an attempt to build up another plan in opposition to the plan of Jehovah. Those full of the spirit of obedience will refuse to take these steps and will never fall. The Word of God to Eve was clear and explicit, and so now it is to the prospective bride of the second Adam. It clearly tells her that the death of Christ was the "propitiation" [satisfaction] for her sins, that "he died for our sins," "the just for the unjust," and that "by his stripes we are healed," "being justified freely *by his blood;*" that "by him we have redemption, even the forgiveness of sins." It repeats this testimony in hundreds of forms, and shows her how it was illustrated for centuries in the thousands of Israel's sacrifices, and bids her beware of false philosophies which would pervert this gospel and lead her into error "as the serpent beguiled Eve," and it points out that the *willful* rejection of the precious blood leads to the second death.

It should be the Christian's rule to give no heed to any theory built upon any other foundation than that laid down in the Scriptures. And that foundation is so simply and clearly laid down therein, and so oft repeated—being mentioned, and emphasized, and referred to, on every page and in every possible instance, from Genesis to Revelations—that none could fail to recognize it, save those led captive under the blinding influence of the great enemy. If any teacher, no matter how good or wise he may *seem*—yea, if an angel from heaven (Gal. 1:8) should present a theory of salvation ever so plausible, and quote ever so many scriptures to make it appear so, yet built upon any other foundation than that laid down in the Scriptures—"*Redemption* through the precious blood of Christ"—reject it promptly. Resent the insult against your faithful God, and give no heed to the seducing spirit of error, though it come to you as a messenger of light.

Another notable feature of the temptation of Eve which has its counterpart here was her deception as to the penalty in case of her violation of God's command—"Thou shalt surely not die." So *all* these false teachers who deny the ransom, loudly proclaim this same lie—"Thou shalt surely not die." They talk loudly of the love of God, but have little to say of his justice, and boldly teach that the second death which God has warned all to shun, is the greatest blessing that men could desire.

Mrs. C. T. Russell.

SPURGEON'S INCONSISTENCY

Further information from London confirms the fact that Mr. Spurgeon has withdrawn from the Baptist Union, and now stands *free* and independent, directly associated *only* with the congregation to which he ministers. But these advices prove also that though Mr. Spurgeon is with us in defence of the Bible doctrine of *atonement* only through the precious blood of Christ; and that with us he expects the kingdom of God at our Lord's second advent, as the *fifth* and universal empire of earth and though he has made a long and good step into personal liberty, yet he is still bound by that dark and terrible error of Babylon, that *everlasting torture* is the provision which God premeditated and designed before the foundation of the world, as the everlasting state of all his human creatures except the small handful *chosen in Christ* and called out from the masses during this Gospel age.

We very much regret that one free in many respects is still bounden by this, the meanest, most God-dishonoring and blasphemous error to which the "dark ages" gave birth. He will search in vain for this doctrine in the writings of the apostles, and find that the passages supposed to favor it are among the parables and dark sayings of our Lord and the symbols of Revelation, and that the apostles never expounded any of these as they are commonly misinterpreted today.

Mr. Spurgeon's view of the *atonement* is utterly inconsistent with his view of the everlasting *torment* of all except the church.

Mr. Spurgeon, we are happy to see, still acknowledges that our Lord was our *substitute*, and bore in our room and stead the penalty for sin, which was against us. Should he not then see that if the penalty against us had been everlasting *torment*, our Lord to have been our *substitute, ransom* or *corresponding price*, would of necessity have to suffer eternal torment for us? But we know that he did not, does not, and will not suffer this for us, hence we could thus know, if not otherwise, that everlasting torment is not the penalty to which we were condemned.

Again, If we find what penalty our *substitute* paid, we can surely know what the penalty was from which believers escape, and to which unbelievers are still condemned. Our Lord became a man, was "made flesh," and "gave *himself* a ransom for all." But he did not give himself to live in torment, he "*died* on our behalf"—he "*died* for our sins," he "*died* for the ungodly," etc., are Bible expressions.

As the gentleman well knows, we could multiply citations proving that our Lord *died* for us, but not one passage could be produced from Scriptures to prove that he either should or did go into everlasting torment for our sin. "He bore our sins in his own body on the tree," but not to all eternity in a lake of fire. Though Episcopalians recite that our Lord "descended into *hell*," it is surely well known to Mr. Spurgeon, and all men of education, that *hades* does not signify a lake of fire, but signifies the state of death, and is the Greek synonym for the Hebrew word *sheol* (grave) of the Old Testament.

This penalty which our Lord underwent as our substitute, ransom or corresponding price, was exactly what the Bible everywhere represents as the wages of man's sin. See Rom. 5:12—"By one man [Adam] sin entered into the world, and DEATH by [or, as the penalty of] sin." If *life* in torment were the penalty, would the apostle be justified in making such a statement? In speaking of *what* was the result of sin he could do no less than mention the *worst results*. So everywhere the penalty of sin is described as *destruction*. "The *soul* that sinneth, it shall DIE"—not live at all. "The wages [or penalty] of sin is DEATH." Thus saith the Scriptures, which alone are competent authority with us. We must not accept the twistings and turnings of these plain Scriptures by a self-constituted "clergy" of the dark ages, nor permit their vaporings about *death* meaning *life*, to influence us in any degree, but must take God's Word in its reasonable and obvious sense. To do otherwise is not only to make the Word of God a lie, but to represent our gracious Creator as a most terrible fiend—worse than any human fiend that ever lived, and more detestable and inexcusable because man fallen and depraved is to some extent excusable.

We hope that Mr. Spurgeon will use his liberty and search well the Scriptures on this subject and not permit previous *inferences* to hinder full investigation. We are in the "time of the end," wherein it was promised that knowledge should be increased. The light is shining more and more clearly on all subjects than ever before and the Word of God is reflecting upon itself its own glorious light by means of Concordances, and thus, much of the gloom and error of the "dark ages" is being dispelled. When the issue is squarely met, all must see that either the doctrine of atonement for sins by the precious blood of Christ, or the doctrine of eternal torment—one or the other—*must be false*. Take your Concordance and by its aid search the Word, and you will find atonement by the blood everywhere,—as some one has said, It is upon every page of the Bible. It runs through the entire Bible as a stream, growing broader and deeper from Abel's sacrifice down to "Worthy is the Lamb that was slain," in Revelations. It is the basis of every *argument* by every apostle, and the foundation of every *promise* from the one to Abraham down to the last promises of the Lamb, who says, "I am he that liveth and was dead." Note, too, that all these references to the *blood* and *death* of our Redeemer, in no sense refer to, or symbolize everlasting torment, but all fit perfectly when applied to his death—once for all.

Let the same Concordance then be consulted to see how many times *everlasting torment* is mentioned, and it will not once be found. The nearest approach to it is the term "everlasting punishment." (Matt. 25:46.) This is in connection with a parable which relates to the next age, and shows the final outcome to willful sinners. It does not here say *what* the nature of the *punishment* will be. But it is elsewhere stated that "The wages [punishment] of sin is death." These scriptures throw light upon each other, and do not contradict each other. God does not change the *wages* of sin, and though he provided through our Lord Jesus, a *recovery* from the penalty pronounced against all in Adam, yet such as shall *wilfully* reject the favor, will die again—the *second* DEATH. So far from premeditating and foreordaining his creatures to everlasting torture, our gracious Creator declares of those who will suffer the second death even, that he willeth not the *death* of him that dieth, but would [prefer] that all should turn unto him and live.—Ezek. 18:32.

Of course, for these truths to be firmly held and publicly proclaimed, requires great *grace*, and implies great *humility*, as well as great *boldness*. Mr. Spurgeon's boldness and courage have been attested to a considerable extent by his general ministry, and now by his recent firm stand against error and in defense of the doctrine of the *ransom;* by his withdrawal from the Baptist Union. His humility as a minister of Christ has shown itself by his refusal to apply to himself the title of *Reverend*, and his failure to seek and obtain the further title of *Doctor of Divinity*, both of which are so "highly esteemed among men," but ill-fitted and disapproved in the sight of our truly Reverend Lord, who declares to all saints—"All ye are brethren," and "One is your Master." *Grace* "sufficient" is promised each of us for every step, as we walk in the path of the just which shines more and more UNTO THE PERFECT DAY; but we may be assured that those steps will lead us down from any pinnacle of earthly glory we may once have occupied. Thus it was with our Lord and with the apostles, and thus it must be with us—"Humble yourselves therefore under the mighty hand of God, and he may exalt you in *due time*."

Of course, being prominent, like Saul of Tarsus, a bold stand for this truth of the *ransom* in the face of the worldly-wise, who are now rapidly rejecting it, will forfeit their esteem, and bring their opposition and scorn—this Mr. Spurgeon has already experienced. The rejection of everlasting torture would cut off from him the sympathy and praise, and bring instead the denunciation and contempt, of that other large class of Christian people, who do not yet see the inconsistency of their position and are trying to believe that the wages of sin is everlasting torture and yet that the *death* of our Redeemer paid our *corresponding* price—that,

"Jesus *died* and paid it all
Yes, all the debts *I owed*."

The *cost* from a human standpoint is great—to be scorned by both Pharisees and Sadducees. Yet like Paul, every truly earnest soul may have supplies of grace, whereby each can rejoice to count all such things but "as loss and dross for the EXCELLENCY OF THE KNOWLEDGE of Christ"—that we may suffer rejection, contempt, etc., with the Master, if by any [such] means we might be accounted worthy of a part in the First Resurrection—among the overcomers the joint-heirs in the Kingdom.

As the eyes of our understanding more clearly recognize the King in his beauty—the true greatness and grandeur of his character—as we become more and more intimate with his plans as revealed in His Word, we are prepared to see in many passages of the Bible a fullness of love and mercy which the smoke of Babylon's errors has long obscured. "This is the true light which *lighteth every man* that cometh into the world"—can no longer be understood to mean, one in ten thousand, but it says, "*every man*." "He *is* the propitiation [satisfaction] for *our* sins, and not for ours only, but *also for the sins of the whole world*." (1 John 2:2.)—This, too, is seen to mean just what it says, when no longer nullified by the

theory of everlasting torture. "One mediator between God and men, the man Christ Jesus, who gave himself a *ransom for all* —TO BE TESTIFIED IN DUE TIME." (1 Tim. 2:6.)—This passage, too, comes to have a full glorious meaning to all who *see* it; that the *ransom* covers all, and must be a benefit to ALL and to benefit all, must be testified to ALL, and in such a time and manner that ALL can and shall "*come to a knowledge of the truth.*"

This general opening of blind eyes, and general testimony of the ransom belongs to the *next* age; the work of the age now closing is to select the Church, the Bride, the members of the Body of the Christ, who with their Head and Lord shall be exalted, glorified and empowered to bless (restore and teach) all the families of the earth, thus testifying and making available to all *in God's due time*—the precious Blood of the Lamb which taketh away the sin of the *world.*

"A hope so much divine
May trials well endure."

FOSSIL THEOLOGY

A lump of coal showing on its surface, in delicate tracery, the form of a fern or fish, is prized by the geologist as a specimen of the vegetation or fauna of a very remote period in the day of creation. Such a fossil is valuable as a connecting link between the dead past and living present, possessing no other value except to be burned.

In the world of theology we find many such relics of bygone ages fossilized in the form of liturgies, creeds, confessions of faith, etc., many of them originating in the Carboniferous period of religious knowledge, the "dark ages," which, apart from their value as antiquities, representing the mind and practice of the religious systems of their day, are of no use whatever, except as fuel.

"For what so fiercely burns
As a dry creed that nothing ever learns?"

It is remarkable that in this age of progress and development, men of education and intelligence should shape their thoughts and teachings after the pattern of these Theological Fossils, which are as devoid of life as the petrifications that we find in the museum duly classified and labeled.

In the advanced light of medical science of today, the physician who would follow the old system of bleeding, pilling and blistering, and confine his patient in a dark, illy-ventilated room, would be denounced not only as an "old fogy," but as a fool, since medical colleges are continually experimenting and opening up new avenues of knowledge as to the causes and cure of disease. In strong contrast with this, sectarian theology has learned nothing, neither can it learn anything so long as the minds of its teachers are moulded and shaped by the petrified dogmas of their ancestors. He who receives his credentials as a denominational teacher is not a free man. He is bound to accept as the truth, the whole truth and nothing but the truth, the complications of doctrines as handed down to him from the "fathers" of his denomination. What these men, hundreds of years ago, with minds perhaps befogged with superstitution, declared to be truth is truth, to which nothing can be added, and from which nothing can be taken away. No matter what light advanced scholarship may have thrown upon the inspired Word; no matter what science may have revealed; no matter what new truths the servants of God may have brought forth from the store-house; the religious instructor of today must shut his eyes to the light, and stop his ears from hearing strange or new sounds, and submissively bow to the teachings of antiquated theologians, priests, prelates and parsons, as though their voice were the voice of God. There is no idolatry that has more submissive devotees than has this worship of the stocks and stones of Fossil Theology; there is no tyranny more oppressive than is the tyranny of creed.

How is this accounted for? Very easily. Denominations are formed about the teachings of some man or set of men. These teachings are accepted as the quintessence of truth; preachers are instructed in these doctrines, and ordained to teach them; colleges are endowed to perpetuate them, and the graduates from these schools, before being authorized to preach, must subscribe to the system of practice and doctrine taught, and agree to teach the same. He is not a free man. He dare not turn either to the right or to the left under penalty of losing his commission, and with it the means of gaining a livelihood. Instead of building upon the foundation of the prophets and apostles, Jesus Christ Himself being the chief corner-stone, the foundation is human; and the divine injunction applies with terrific force: "In vain do they worship me, teaching for doctrines the commandments of men."

Witness the recent trial of the professors of Andover College as an illustration of the despotic power of creed. It was not a question. Did these men teach truth? The only question considered by the judges was, Did they teach contrary to the Confession of Faith, and established traditions of the denomination. And in a score of instances that might be cited of ministers brought before ecclesiastical tribunals, they are always tried by the same antiquated law, and required to pronounce the sectarian Shibboleth.

There is little wonder that spiritual deadness is characteristic of the churches everywhere, with fussy Uzzas reaching out their hands to steady the ark of the Lord; with inquisitorial ecclesiastics snuffing out the light of truth as soon as it shows its first feeble rays, and then compelling those who hunger and thirst after righteousness and truth to accept their dead forms and creeds, or else look elsewhere to have their cravings satisfied. Thank God that His truth is not committed to such hands, but is free as the water of life to all who will go to the fountain and drink. Divine truth is not in dead forms and compiled dogmas, but it is liberty and life in Christ Jesus—*Words of Truth.*

THE PAPAL POWER

The Catholic says:

"Protestant religious sheets inform us that Blaine is in Rome coquetting with the Pope. The secular press asserts that Gladstone is guilty of the same misdemeanor, but denies it in the next breath. They all agree that Salisbury is guilty of the most pronounced coquetry with the Papal Powers. This is certainly a strong straw. It discloses the current of modern thought on a question which is undoubtedly wedging its way to the front of political questions in European circles. The dormant potency of the third ring in the Papal Tiara [third crown in the Pope's hat] breeds unrest, and well founded fear, in the hearts of kings and Kaisers.

"The spirit of the world, and emperors and kings, have battled against temporal power, because they understand from history that the Papal Power is the strongest menace against lustful brutality, and violent oppression and tyranny. It has humbled kings, it has disgraced emperors, it has throttled tyranny, and it has earned the everlasting enmity of the world for its civilizing influence. The world bends to the powers that smote it in the past, and disfigured its fair face with rapine and pillage, and ravishings and blood waste, and fears the universal sovereign who cemented the discordant elements of paganism and barbarism into one grand civilization.

"The Papacy will regain its temporal sovereignty, because it is useful and convenient to the Church. It gives the head executive of the church a fuller liberty, and a fuller sway. The Pope can be no king's subject long. It is not in keeping with the divine office to be so. It cramps him and narrows his influence for good. Europe has acknowledged this influence, and will be forced to bow to it in greater times of need than this. Social upheavals, and the red hand of anarchy, will yet crown Leo or his successor with the reality of power which the third circle symbolizes, and which was once recognized universally."

A THOUGHT

Today I seem to understand
That pain and struggle, grief and care,
Are chisels in an unseen Hand
That round us into statues fair.

—*A. P. Miller.*

RECONCILED BY HIS DEATH AND SAVED BY HIS LIFE

"If then, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Rom. 5:10.

That we are actually enemies, and yet at the same time reconciled to God, seems at first sight a contradictory statement. But remembering that the whole race were reckoned and treated as enemies condemned to death because represented in the transgression of their father Adam—we can see how the death of Christ, who as Adam's substitute took his place in death, reconciled thereby not only Adam but all his race to God. The penalty of sin was *death*—"In the day thou eatest thereof, dying thou shalt die"—a most just penalty! It is not eternal torture and misery of any kind, but simply the taking away of the abused privilege of living. And since in life man failed to show himself worthy of life, it is evident that when dead he could do nothing to recover himself.

But when the Son of God became partaker of our nature, and then as a man took Adam's place in death never again to rise *as a man*, the man Adam could justly be released, his life being thus redeemed or purchased. And as all his posterity lost life through his fall, so they all regain life through his redemption by the man Christ Jesus, who thus gave himself a ransom—a corresponding price—a substitute *for all.*

The great majority of the race who are yet living are still in opposition to God; and the vast majority of those who are dead, died without being converted (turned) to God. But nevertheless they are all reconciled to God *by the death of his Son*, as the above text asserts.

And if reconciled to God *by the death of his Son* WHILE THEY WERE YET ENEMIES, it was obvious that they were not reconciled to God by being converted to God, else they would have ceased to be enemies, and the *death of his Son* would have nothing to do with it. It is evident also that they were not reconciled to God by the good example of his Son; for Adam and millions of his posterity were dead before his Son came, and millions since have died without knowing of or heeding his example, and yet all *were reconciled* to God by the DEATH of his Son; and *therefore*, "as through Adam *all* die, EVEN SO, through Christ shall *all* be made alive"—having been reconciled to God, having regained the privilege of living, through Christ who redeemed them by his death, by substituting himself for Adam in death.

But let us consider further the doctrine which Paul proceeds to build upon this foundation, which he accepts as sure. He adds: "Much more, *being* reconciled, we *shall be* saved by his life." Seeing that the plan of our reconciliation by the death of his Son, while we were enemies, is affirmed by Jehovah by the mouth of all his Apostles and Prophets, and that it is reasonable and just, and in perfect harmony with the righteous character of our God, it is even "much more" evident that in his own due time we shall be saved. How? "By his life." But how saved by his life, if he became our substitute in death?

Thus it was his life *as a man* that he sacrificed on our behalf forever; but since that sacrifice was made in obedience to the Father's will, it pleased the Father to resurrect, or recreate our Saviour. And since he could not resurrect him as a man without undoing the ransom, he raised him to another nature. Without interfering with our ransom, God could have raised him to any other nature, either higher or lower than human; but as a reward for his obedience and humiliation, God "highly exalted" him, even to the divine nature. Had our Lord like Adam forfeited his right to life by sinning, he could not have been raised to any nature, but having in loyal obedience sacrificed his life as a man (which was all the life he possessed) God could and did raise him to another nature. And now he ever liveth as a divine being, with all power and authority in heaven and in earth to accomplish the remainder of the plan of our Father, who so loved us, even while condemned sinners, as to give his only begotten Son to die for us —"the just for the unjust."

And if the Son so loved us as to die for us while we were yet enemies, will he not in the Father's appointed time use his great power to awaken from death the millions whom he purchased with his own precious blood? And will he not exercise his authority and power as a wise father [life-giver] for the training of those awakened millions, leading them step by step, by wise and wholesome discipline and instruction, gradually up, up, up to perfection? And only those who refuse to take the steps will fail to reach perfection and everlasting life. The boon of eternal life in perfection and glory will be forced upon none, but, *"Whosoever will* may take the water of life freely," while those who will not, shall die the second death, from which there shall be no redemption and no resurrection.

After such affirmation and evidences of Jehovah's benevolent designs, and our Lord's obedient and benevolent execution of them, have we not the fullest assurance that all the redeemed race shall be "saved by his life?" and that only those who will not obediently hear (heed) that Prophet—Jehovah's Anointed—shall be cut off from the blessed privilege of eternal life—die the second death? (Acts 3:22, 23.) Surely, Just and true are thy ways, Lord God Almighty: Thy *love* is fathomless; thy *wisdom* is as deep and broad as thy *love;* thy *justice* is firm as thine eternal throne. Haste the blessed time when all shall know thee from the least to the greatest, and when thy love, fully comprehended, shall call forth a loving response from every worthy heart; when the willful evil doer shall cease, and when every creature in heaven and in earth shall with united voice ascribe "blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the lamb forever and ever." MRS. C. T. RUSSELL.

"Give me neither poverty nor riches," said Agur; and this will ever be the prayer of the wise. Our income should be like our shoes, if too small they will gall and pinch us, but if too large they will cause us to stumble and to trip. Wealth, after all, is a relative thing, since he that has little and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have; a tub was large enough for Diogenes, but a world was too small for Alexander."

THE TITHING CUSTOM

In God's dealing with "Israel after the flesh," a part of their law was that for collecting tithes. A *tithe* signifies a tenth, and all Israelites were thus taxed one tenth of their yearly income for the support of their religious government, etc.

Seeing the immense and constant flow of wealth which such a system of taxation secures, has led to various imitations of this Jewish custom among later religionists. In all countries where the Roman Catholic church holds political control, she exacts tithes; for instance, in France she collected tithes until the Revolution of 1790: and in some parts of Italy they continued to be collected until a few months ago, when they were abolished by the present king (who, however, provided for the living expenses of the Catholic clergy, whose income from private estates is insufficient, out of the national taxes). Against this abolition of tithes, Catholic journals here, whose publishers are not obligated by it, protest loudly, yet it is doubtful whether it is not a part of an understood arrangement between the king and the pope. Doubtless the growing civilization of the Italians makes these tithes yearly more meagre and more difficult of collection, and the shrewd Leo, foreseeing the end of this income, has preferred to see its collection taken from him, while at the same time the civil rule, by appointing for the maintenance of the clergy out of the general tax, has made its income more certain and reliable, both for the present and future.

Various denominations of Protestants, while not insisting on the *one tenth*, nevertheless often refer to the Jewish tithes, and without saying that the same *Law* is binding upon their faithful, they certainly often give that impression to their hearers.

Tithing is probably the secret of the success of the Mormons and "Seventh-day Adventists." The constant flow of money into their treasuries—one-tenth the earnings of all their people—permits the prosecution of their proselyting work far and near, pays the salaries and traveling expenses of many missionaries, and engages talent in writing and publishing which otherwise would lie dormant.

But what—Are we under this law of tithes? Nay, verily! "Ye are not under the law, but under grace." (Rom. 6:14.) The tithing, like all other features of the Law, was given, not to the "new creatures in Christ Jesus" of this Gospel age, but to the Jews, who as minor children were under arbitrary, fixed laws, and not under grace. (See Gal. 4:1-7.) But what does it signify to be under *grace* in this matter of our giving to the Lord's work? It does not mean that there is less need of money than formerly, nor that the grace of God will provide the money in some other and miraculous manner. It merely means, *You* are no longer bound or obligated by command to give one-tenth of your income, but are left free in this regard that your grateful hearts may find opportunity for manifesting their love and gratitude to the Lord by liberality even when

at the cost of self-denial. This is the grace or liberty bestowed upon us as matured children of God, over and above the servant or childhood estate of the previous dispensation.

Is this, our liberty, a reason for devoting *less* than one-tenth to the Lord's service, because he does not *command* it of us, but leaves us free to act for ourselves under the influence of love for the truth? Would not the command generally be the very *least* that would be reasonable? and indicate that proportion of our income as the Jew was privileged to give as much more than a tithe as he pleased.

In this, as in all the features of the Law given to Israel, we find that the *letter* of it, as they understood it, is *less* than what would be our *reasonable* service under grace. When Bro. Adamson met us, after seeing some features of the truth and getting acquainted, we were pressing home upon his attention the Bible doctrine of full consecration, and he, supposing us to refer to money matters, at once replied, "For years I have given a tithe, a tenth of my earnings to the Lord's service." We admired and loved the earnestness which this indicated, and told him so, but at the same time pointed out that *one*-tenth was only the measure or limit placed upon God's people under the law in the servant age. Bro. A. was surprised that any one thought one-tenth too little, well knowing, as we all do, that few give one-fourth of a tenth of their income. When, however, we pointed out that full consecration means *ten*-tenths, the whole, he saw it at once and began to do that. Now he sees with us that *entire* consecration of all we possess—time, talents, money, *all*,—is our "REASONABLE SERVICE." From that time on, he has been considering all that he has fully and forever given up to the Lord, and he himself appointed of God the steward or executor to use all, according to his ability, to the glory and honor of him who called us out of darkness into this marvelous light. Brother Adamson, as you all know, considers that he can best use his time and talents to God's glory by selling DAWN, and he is doing with his might what his hands find to do.

So, it is for each one who has presented himself fully and entirely to God, "a living sacrifice," to consider how he can most fully and efficiently *use his all* in the great service to which he has consecrated it. Such, therefore, cannot decide their course by their likes and dislikes, their fears, preferences, or conveniences; it is their own preferences that they agreed to give up, their own wills that they agreed to ignore, and reckon as dead,—this was the *"living sacrifice"* (Rom. 12:1,) which all the truly consecrated laid upon God's altar, to be consumed in the service of God, a sacrifice of sweet savor. It is well that the consecrated should each carefully scrutinize his own heart, and consider well whether he serves himself or God, whether he is a *living sacrifice* to God, or to business, to family, to society, or worst of all to selfishness and indolence.

Even aside from our covenant of entire consecration to the Lord's service, we should gladly and of willing hearts do if possible ten-fold more in the service of the truth, from love, than we ever did from fear, in the service of error. Nay, more; looking back and remembering what we have unwittingly done in past years to spread *error*, to bind and blind God's children, and to dishonor and misrepresent our Heavenly Father's plan and character, we should, remembering that *"the time is short,"* strain every effort to at least undo the mischief we helped to work, that perchance in the reckoning time when we give our account we may be able to see, as our works pass in review, that we have not more *dishonored* than honored our Lord.

His servants ye are to whom ye render service, is an evident truth. So we see that for a long time we, though like Paul honest, and verily thinking that we did God service, were *really* in a measure servants of the devil, forwarding error, ignorantly opposing truth, and dishonoring God and his Word. Oh! how glad we should be that we did not die while ignorantly fighting against God and blaspheming his holy name (by misrepresenting his character and plan,) and helping to teach others to thus blaspheme. God knows that in ignorance we did it, and would have accepted of us through our dear Redeemer; but oh! what shame and confusion would have been ours, to find that life had been more than wasted, in opposing him whom we loved and sought to serve. See 1 Cor. 3:14, 15.

But thanks be to God, though "the time is short" it is very favorable to us, that we may not only undo much of our past misdoings, but, besides, do more—do something to honor the Lord, do some good and acceptable work upon the good foundation, work which will abide and which our Lord will acknowledge and reward, saying "Well done, good and faithful servant, enter thou into the joys of thy Lord." Yes, now is the most favored time, and this should encourage us. In the past, our efforts and expenditures of time and money in the service of error yielded but slight returns compared with what the same time, talent, and money used *now*, backed by the truth and the *love* of it, will do.

This should encourage us all, and time and talent and money should be spent as never before in the spread of the truth—in letter writing, in talking, in preparing, translating, printing, loaning, selling, etc., reading matter; and in every way lifting up the truth, the standard of the Lord before the people—Isa. 62:10.

We are glad to note the sentiments of some of the brethren and sisters that 1888 A. D. shall be one of greater effort in the Master's service, in the service of the truth, than any before. We say, Amen! and trust it will be the sentiment of all the *saints*, the consecrated. We pray that God will grant us each the needed grace whereby to overcome the selfishness and smallness of our "earthen vessels," that our ambitions, hopes and affections may be lifted from the groveling, earthly things, to the heavenly things promised to such as are *faithful* to the end of life's race. How many will appreciate the privilege of laying up honors and treasures in heaven, at the cost of treasures and comforts and honors earthly? Some—the "overcomers," who delight to do God's will, and who count all things earthly but as loss and dross for the excellency of the knowledge of Christ Jesus or Lord.

Ask yourselves, you who have tasted "the *good* word of God," How much better is it than the *error* which once beclouded love and hope with fear, and which, instead of real faith, gave ignorant, unreasoning, unsatisfying, blind credulty? How much (trying to put a money value on that which is more precious than rubies—yea, than much fine gold)—how much *more* is the truth worth than the error you formerly held? You paid liberally for the error, we all know. If you did not give hours of *time* and *thought* in preparing for and attending upon the fairs, suppers, socials, treats and what not, of some sect, you at least gave time to hearing the preaching of error, and money to pay for that preaching at home as well as in foreign lands. It is safe to estimate that if you were a member of any of the sects of "Christendom," *in good and regular standing*, it cost you not less than five hours of time (including time for dressing, etc.) and from fifteen cents to one dollar in money each week. (In this we include the usual collection taken at every Sunday service, besides the special collections for Home and Foreign Missions, and for Bible and Tract Societies; also pew rent and expenditures in connection with fairs and socials.) This calculation is very moderate, many giving five times as many hours, and ten times as much money, yet this, our moderate estimate, shows that error and blindness and fear cost you, in fifty-two weeks of each year, 260 hours of time and from $7.80 to $52.00 per year in money.

Now ask and answer to yourself the questions—How much more is the truth worth than the error? and How much more time and money am I spending in spreading the truth in my own heart, and in the hearts of others? If you are not satisfied with your course in view of your own calculation, begin at once to show the Lord, yourself, and your family, how highly you appreciate the truth above error. Act at once, for "the time is short."—See Feb. '87 TOWER.

We are taking for granted, of course, that you have stopped your contribution of time, talent and money formerly given cheerfully to the spread of what you now see to be error, but which at the time, Paul-like, you "verily thought to be God's service." No doubt God accepted your good intention while blinded by error, but now you *see*, and now you are responsible as a steward of God's blessings—time, talent, money, etc. —and can neither waste them upon yourself, nor use them to spread error, without having in due time to plead *guilty*, as unfaithful servants. We have great light, and should remember that "Where much is given much will be required."

Instead, therefore, of being willing to transfer merely the *same* amount of money, and time and influence from the spread of error to the spread of truth, we all should feel as we sometimes sing—

"Truth—how precious is the treasure!
Teach us, Lord, its worth to know."

"*Two* SPANIARDS, both Protestants, lately met in the streets of Madrid a Catholic priest carrying the viaticum to a dying parishioner. The priest, perceiving that the Protestants did not kneel or take off their hats, sternly upbraided them and gave them into custody. The municipal judge condemned them to six days' imprisonment and to a fine of 25 pesetas and the costs."

To justify is either to make just and right that which is wrong, or to prove and show to be just that which is free from blame.

"Justification by faith" is well known to be a Scriptural doctrine, yet we think its real meaning and scope are not fully understood by many who profess to have been so justified.

The tendency of the times is toward a still more unscriptural idea, and while we doubt not many have been saved in the past who did not understand it, in this age and land it becomes more than ever our duty to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ."—2 Pet. 3, 18.

Paul's statement of the case is as follows:—In the first two chapters of Roman he shows that all mankind are sinners; that the natural tendency is downwards; that neither the Gentiles with the light of nature, nor the Jews with the light and law of Moses, are able to free themselves from sin and sinful tendencies. When he reaches Rom. 3:21, he thus explains God's simple yet wonderful provision for the race. "But now apart from law a righteousness [justness] of God hath been manifested, *being witnessed by the law and the prophets;* even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction: for all have sinned, and fall short of the glory of God; being justified freely by his grace *through the* REDEMPTION *that is in Christ Jesus:* whom God set forth to be a mercy-seat *through faith in his blood,* to show his righteousness in passing by the sins formerly committed, during the forbearance of God: and to a showing of his righteousness in the present time, in order that he may be righteous [just] while justifying him who hath faith in Jesus."

Mark the following points:—

1. All have sinned, are unjust, therefore need justifying—that is, to be made just or right.
2. Neither Nature nor Law can justify the sinner.
3. God remains strictly just himself, while justifying the sinner.
4. God's method of justification has been witnessed [attested] by the Law and the Prophets.
5. It is granted us through *redemption* made by Christ Jesus.
6. It is attained through faith *in his blood.*
7. It accomplishes the passing by (so cancelling or crossing off) of former sins, and the restoration of the sinner to favor.

Statement No. 1 is admitted by the class we wish to talk to; those who do not believe it are out of our present reach, but will be reached effectually by the judgments of the coming age.

No. 2. As to the light of nature. The ante-diluvians had that light with evidently better physical and mental natures than we to work with, but they developed characters that even Noah's flood could not wash out and leave them living. Sodom and Gomorrah and the cities about them had this light, but a fiercer flame overtook them. The Amorites and other nations of Canaan had this light, but it led them to destruction. (Deut. 18:9-12; Gen. 15:16; 2 Kings 17:29-41.) And it has been true all down the ages that "The dark places of the earth are full of the habitations of cruelty."

As to the Jew, if the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises (Rom. 9:3-5), and all the light of Sinai could not save them, how say some among you that the heathen may be saved by the light of nature? That there have been remarkably noble specimens of humanity among the heathen—considering their surroundings—there is no doubt; and through the plan of mercy God has provided, such will have a reward: even the giving of a cup of cold water will not be forgotten. (Mark 9:38-41.) Some even to this day retain more of the original Adamic nature or character than others. We see this both in civilized and barbarous lands. Lingerings of the original noble, generous nature that God created in Adam (His own likeness) reassert themselves, and come up, sometimes in families, and sometimes in individuals, and sometimes under circumstances that least favor such a character.

But such a character could not, and can not *now* save a man whose life is already forfeited. Can any little kindness done to his fellow-prisoners by a man under sentence of death, and waiting the day of his execution, legally save his life? So the human race who have been *under the dominion of death* ever since the day of Adam's transgression, whatever good they may do, are powerless to save themselves from the penalty.

Paul in Rom. 3:9-20 first states clearly this helpless condition of both Jew and Gentile, and then points out the plan of justification that the God of Love has provided.

No. 3. But this plan cannot interfere with God's justice and integrity. He cannot, as some claim, *withdraw* his sentence, and by a sovereign will to do as he pleases, forgive whom he will, or even those who seek his forgiveness. Having enacted a law and pronounced its penalty upon a race who had been brought under its condemnation, He cannot *eat his own words,* speaking humanly, and reverse his decree. His justice, his holiness, his unchangeableness of character (Mal. 3:6,) must remain perfect.

In that beautiful 55th chapter of Isaiah we read: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither [in vain], but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Our loving Father, then, had a wise purpose in making his decree which brought such condemnation; and when it has accomplished his will, we will see that his LOVE is equal to his JUSTICE, that his WISDOM devised the plan, and that his infinite POWER was nowise taxed to carry out his purpose without confusion or clash. Let us study His "way" in the light of our next point:

No. 4 What did the Law witness in reference to justification? *Emphatically* that "without shedding of blood there is no remission." (Heb. 9:22.) Every sacrifice, day by day, and year by year, proved this.

But why *blood?* Some people seem to have a terrible horror of coupling blood with salvation. Any subject, perhaps, may be made a tiresome hobby, but the allwise God has seen fit to use blood as a symbol and as an intrumentality, and we may not instruct HIM.

"Through one man sin entered into the world, and death through sin: and so death passed unto all men, for that all sinned:"—being of the Adamic nature. Life being forfeited, life only could redeem; so the Lord tells us, "The life of the flesh is in the blood: and I have given it to you upon the altar to make atonement by reason of [being] the life."—Lev. 17:11, 14; Gen. 9:4; Deut. 12:23.

Did these sacrifices day by day make the Jews perfect? No, says Paul (Heb. 10:1-4), else having been cleansed once for all, they might have ceased their offerings. But he says "In those sacrifices there is a remembrance made of sins year by year." What were they then, and what for? Inspiration answers "*a shadow* of the good things to come, not the *substance* of the things themselves."—*Syriac.* But the shadow must be a true outline of the substance, so they pointed to the complete and perfect justification from sin by the "better sacrifice," the "body" that the Father himself prepared; offered *once for all* [*time*].—Heb. 10:5, 10.

The Prophets [Ps. 22, Isa. 52, 53, 63, etc.,] testified to the same truth. Both describe a vicarious or substitutionary justification; that is, the guilty one is freed by an act done, or a price or penalty paid by some one else.

But why some one else, why not the one really guilty? Because, as before shown, the penalty being *death, i. e.,* his right to *life,* he had no equivalent to redeem it with. Having lost *his all,* what had he left to buy it back with? But as we have seen, a "body" has been prepared, a sacrifice well pleasing to God has been made, a Redeemer is found.

No. 5. John the Baptist was the divinely appointed herald of this divinely appointed Redeemer, and his words of introduction were:—"Behold the LAMB of God, which taketh away the sin of the world." (John 1:29.) How could those Jews understand such a declaration only as referring to one who was to be in some way offered up, as a sacrifice in the place of some one else who had sinned.

A new school of wise (?) men have arisen who say: "Away with this talk of Christ's death atoning for us, and of his blood being required to satisfy the Father, as if the Father was a Shylock demanding his pound of flesh. It was not his death, but his life that was efficacious; his pure self-denying life; giving us an example that we should follow in his steps."

No doubt this sounds very sensible to some extremely esthetic religionists of today; but it is sophistry, nevertheless.

We appreciate that spotless life. We believe that short as it was, it was without a parallel in nobility, wisdom and blessing; we believe too that only those who make it their

pattern, and that glorious character their highest ambition, will be privileged to become members of that Divine body of which he will be the Head.

There was a grand purpose in his life; there was one—even more necessary—in his death.

Imagine an athlete finely developed and bounding with life, coming to a dying man whose every power was hopelessly shattered, who could at most live but a few hours, saying to him: "Look at me, see what I am; my system of exercise not only keeps me in full health but I believe will add years to my life."

Would not this be mockery? Have we not seen that the whole race passed under the dominion of death when Adam fell? Rom. 5:12. "Death reigned from Adam to Moses." The law was given, but it only revealed man's weakness; so death continued to reign. Jesus came. His body was a miraculous formation of the Father in the womb of Mary. (Heb. 10:5.) His life came directly from heaven (Heb. 1:5, Luke 1:35,) and he was therefore, though human, yet free, both from Adamic sin and its penalty, death.

He was the second man, perfect, sinless, in the likeness of God. The first one, Adam, had failed in the test, and falling carried the race (yet in his loins) with him.

The second one, Jesus, had come to REDEEM this lost and ruined race. He must first stand the test to show to angels and to men that he was the peer, the equal of the first Adam *then*, not before, he paid the redemption price,—*a life for a life*. Having first redeemed Adam, and all the race *in him*, his example, his character, became available to them as a pattern of the way of obedience; the reward of which is *eternal* life.

But eternal or any measure of life could not come to those under the dominion of death, *i. e.*, these whom death had a claim against, until they are first released from this claim;—*redeemed*, as had been clearly shadowed forth in the types of the Jewish covenant.

Redemption under the law could be made only by an estimated equivalent value. In some cases (Lev. 25:25-31; 27:14-34; Num. 3:44-51.) it might be made with money; in most cases, and where sin was involved, only blood could atone, or justify. (Heb. 9:22.) Peter refers to this and clearly shows what justified us. "Knowing that ye were redeemed not with corruptible things, with silver or gold; . . . . but with the precious blood of Christ; as of a lamb without blemish and without spot; who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake."—1 Pet. 1:18-20.

No. 6 This justification [*salvation*] is attained by faith in his blood. "O yes," says some one, "*blood* again, always blood. Do not the Scriptures clearly teach that we are saved by *grace*, that is *favor?* How then by blood, and by a purchase? Is it a favor to receive that which is bought and paid for?"

If we were without means and starving or freezing and a passerby should find us, and go and get food and help and rescue us, it might or might not be a favor to him, it would certainly be a great favor to us. But because it is of favor, it is not less "by faith;" nor because by faith is it less "through blood." It is all three—by *faith* in the *blood* ransom provided by the *favor* of God, who "was in Christ reconciling the world into himself."

In turning away from the distorted view of the sacrifice presented in some hymn-book theology, let us be careful that we do not turn away from the Scriptures of truth. If our theories do not agree with the words of inspiration, we had better search the Word for a more harmonious theory; better void the theology than avoid the Scripture.

No. 7. How are these sins passed by? Suppose as was once possible a man got badly in debt and could not pay. Having nothing, he himself is sold and afterward put in prison. A friend discovers him and asks to be shown his account. It is brought and the friend says, "Here is the amount, mark that *paid*. Now, turn over a new leaf—so passing the old account by. Write my name at the top, he is my slave, whatever he needs give him and charge it to me." Having done this the friend makes him *free*, but the man filled with gratitude, while rejoicing in his freedom, gladly yields willing obedience and service to his new and kind master.

Thus to the world, whose millions have been enslaved to Satan and his minions, the picture illustrates Sin's tyranny and degradation, and God's love and deliverance and *favor* as perhaps nothing else would.

The Law, with its sacrifices and typical justification; its jubilee cycles, enslavement and purchased redemption (Lev. 25:8-28.) etc., were all given as pictures, as object lessons to illustrate God's wonderful plan of salvation. A blind Church has neglected God's pictures, (failing to see them clearly herself,) but under the restored Levitical priesthood, in the coming age, enlightened by that of the order of Melchisedec, these illuminations will be powerful instrumentalities in the accomplishment of the work they were really intended for: great index fingers pointing unerringly to the justifiation and redemption and RESTORATION of the race of slaves (of Sin and Satan), by Jehovah's way—through the *blood* of the world's Redeemer and Master, Jesus Christ our Lord.

W. I. MANN.

THE GERMAN DAWN

The German translation of Millennial Dawn is issued as yet only in cloth binding—414 pages, price $1.00 per copy. When orders for 2000 copies in paper binding are pledged we will get out an edition of 5000 such. As yet only about 500 have been pledged. Many of our readers have friends and relatives who are Germans and should, as far as possible, use this agency for their benefit.

We propose, to those unable to purchase, that we will loan them a copy of this book and pay the postage *to them*, if they will promise to read it carefully and to return it, and to pay return postage. The same proposition, *to loan*, we apply also to the English edition,—though at the low price of 25 cts. in *paper* covers, there are few who cannot purchase, if they so desire.

C. H. SPURGEON in a sermon on Rev. 5:10 said: "Do you know I am a fifth monarchy man? In Cromwell's time some said there had been four monarchies and the fifth would come and overturn every other. Well, I never wish to do as they did; but I believe with them that a fifth monarchy shall come. There have been four;—and *there never shall be another* until Christ shall come. . . . . I am afraid we cannot hope for much better times until the Lord Jesus Christ comes a second time. Often do I cheer myself with the thought of His coming. . . . . For that day do I look: it is to the bright horizon of that second coming that I turn by eyes."

THE *Protestant Churchman* says: "What is the view we are to take, and the duty to which we are called? . . . . To take the view of earth which the Lord's word suggests, Till the glorious coming of the Saviour we may anticipate nothing but successive overturnings of men and earthly things. . . . . The history of men, in the closing period of the times of the Gentiles, is a history of warfare and revolution, until the Saviour appears in the power and majesty of His coming. Thus are we to look at the coming state of the world and men, till He appear to take the kingdom."

"WE are living in the very age towards which all eyes have been directed as those of the closing days of the church's conflict, as long ago as the time of Luther."—*Samuel Garratt.*

"A CHRISTIAN pays a very poor compliment to the Bible, and to his own faith in it, when he starts out with the assumption that SCIENCE is the *fixed* point of *certainty*, and that the BIBLE is the *variable* point of *uncertainty*, and that if there be seeming conflict between the two, the Bible must yield to the supreme authority of science."

"A VERY unpleasant complication has arisen in a wealthy and fashionable church in Cincinnati. For some time past a woman of previously doubtful reputation has been a constant attendant at the services of this Church. She has frequently been affected to tears by the sermons, and in other ways manifested a great interest in religion. The prominent members of the church, however, and especially the ladies, are indignant at her for venturing to sit among respectable people, and the pastor has been requested to inform her that she is not wanted. Thus far he does not appear to have done this, and a number of people talk of leaving the church, unless this woman is made to do so. Wonder if these ladies ever read the eighth chapter of John, from the third to the eleventh verses. Probably not, or if they have, it is very likely they don't believe in any such spirit as that shown by Jesus Christ."—*Sel.*

WHOSE is this fastidious "Church?" Whose spirit has it? Surely the church founded by Christ included Mary Magdalene. The great fashionable congregations of the worldly have its spirit, which is again (contrary to) Christ's spirit.—W. M. WRIGHT.

VIEW FROM THE TOWER

THE BISHOP OF LONDON ARRAIGNS THE CHURCH FOR UNFAITHFULNESS TO THE CAUSE OF LABOR, AND VOLUNTARILY GIVES UP HIS BISHOPRIC, HIS PALACE, HIS SEAT IN THE HOUSE OF LORDS, AND AN ANNUAL SALARY OF 10,000 POUNDS, HE PROPOSES HENCEFORTH TO DEVOTE HIMSELF TO THE CAUSE OF SUFFERING HUMANITY.

TEXT.—"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you."—James 5:1, 4, 5, 6.*

Fellow Citizens— The text which I have just read you, and from which I shall preach the last sermon as bishop that I shall ever deliver from this pulpit, is one which is probably as unfamiliar to you comfortable well-to-do people as it is familiar to all those who since it was originally penned, have toiled and suffered for humanity. Although it is read sometimes in the ordinary course of our church service, yet judging by your conduct, your ears have been deaf to its terrible denunciations. From the days when I was an humble curate until now, I have had a large and varied experience of cathedrals, churches, preachers and sermons, but I have never yet heard a discourse based on these words, and I cannot learn from any of my brother bishops or priests that they have used them, or heard them so used.

I can see by your uneasy demeanor that you are asking yourselves why, on this Christmas day, when, in accordance with custom, I should be preaching smooth things to you, I should be mad enough to offend your delicate susceptibilities by quoting the saying of one of the common people—words written eighteen centuries ago—which might have done very well then, but which cannot possibly be applied to you and your class today; you who come here, clad in purple and fine linen, who, some of you, live in king's houses, who fare delicately every day, and who consider that you have fulfilled every moral obligation when you have dropped a coin into the collection box, before you step into your carriages to be driven to your luxurious home. It is because I believe that not only James, but Jesus Christ himself, if he could stand in my place today, would, hurl these words at you with a force and a passion of which we, in the nineteenth century, have but little conception. Not as a bishop, but as a man, I repeat them to you, hardly hoping that they may touch your hearts, but more as a justification for my new and strange position.

For years I have been one of you. My home has been not where Christ's home was, with the masses, but with the classes. I have an abundance of this world's goods. I have been a dignitary of a church which is the church of the rich, and not the church of the poor. Without a protest I have mixed in society with men and women whom Christ would have denounced as bitterly as he denounced the scribes and pharisees. In the house of lords, I have sat silently side by side with whoremongers and adulterers, and silently have I welcomed as my personal friends, high-born women—some of whom I see before me today—with whom no decent working man would allow his wife or daughter to associate.

I have seen among you, spreading like a canker, the lust of the flesh and the pride of life, and instead of reproving you, as Christ would have done, I have taken refuge in generalties, and have not dared to denounce your individual sins. All this time there has been going on around me, in this huge city and throughout the land, the surging, toiling life of humanity—the sorrow, the suffering, the poverty, the disease, the sin and the shame which I realized but dimly, as something altogether apart from my own existence, but for which, I at last see clearly, you and I have been up to the present time mostly to blame. We and our class have kept back by fraud the hire of the laborers who have reaped our fields, we have lived in pleasure on the earth and been wanton, we have nourished our own hearts while we have starved the bodies of those to whom we owe the very bread we eat and the clothes we wear, and now we are condemning and killing at our own very gates the people whose inarticulate cry is entering into the ears of the Lord of Sabaoth, whose faithful servants we pretend to be.

My fellow citizens, I know not how it may be with you, but for me this careless, selfish life is ended. Little by little I have awakened to the fact that all my days I have entirely neglected my real duty to my fellow men, and at last I have come to know that my proper place is not here, as a well paid bishop of a church which, in its present condition is utterly opposed to every thing which Christ taught, but among the poor, to whom he declared that the gospel should be preached; among the laborers whose hire we have kept back by fraud.

Too long have I neglected the miserable social facts of our so-called Christian civilization. Too long have I spoken to you smooth things and cried peace when there was no peace. I have known by repute that there was a misery among our people, starvation in our midst, and prostitution on our streets. But hitherto I have taken these as something for which you and I were not responsible, but which were really due to the inherent wickedness of nature.

But now I have learned that our pleasures and our wantonness have been built upon this hideous foundation, and having learned this—as you may also learn if you will—I have resolved that from this Christmas day my new life shall begin. Today I lay down my robes, I give up my bishopric, my palace and my income; I give up my seat in the house of lords; I give up my pleasures of society and of the world, and at last I take my place as a MAN among MEN.

It is, I know, a bold step that I have taken, but I have fully counted the cost. Resolved no longer to live on the labors of others, I shall probably have to join the great army of the unemployed. Tomorrow I shall attempt to preach my first sermon to them in Trafalgar square, from the same text that I have used here today, and it is likely that I shall pass tomorrow night in a police cell. But there I shall be no worse off than Jesus Christ would be, if he attempted to enter this abbey (Westminster) now, for he would be arrested and locked up as a vagabond without visible means of subsistence. To you and your class he would simply be a laborer whose subsistence you have kept by fraud. To the abolition of that fraud, and of the misery and degradation which result from it, I shall henceforth devote my life. It will be no easy task, not near so easy as being Bishop of London, but the reward of a good conscience and of noble work well done, is better far than a palace and ten thousand pounds ($48,000) a year.

In this place I shall probably never speak again. But when freedom shall have opened out her arms and gathered all men into her wide embrace, when justice and truth shall have taken the place of oppression and fraud, some man of the people shall stand in this temple of the dead, and inspired by the best traditions of past, the noble aspirations of the present, and the ideal hopes of the future, shall send ringing through these lofty aisles that living Christmas message which, till then can never have its full significance—"Peace on Earth, and Good Will to Men."—From *London Justice.*

The above clipping sent us by one of the brethren came just too late for our April issue. It is rather remarkable that an event of so great moment, should have been kept quiet so long.

So far as we can learn, at this great distance, the above discourse gives only too true a picture not only of the state of society in Great Britain, but throughout the old world. Even the moral and conscientiously disposed of the Aristocratic Class, live often in idleness as well as luxury upon the labors of the middle and lower classes,—including the trades-people, small manufacturers, mechanics and day laborers; all of whom are indirectly *forced* to supply this extravagant luxury, waste and idleness, out of their unceasing toil and often pitiful wages.

The aristocratic class referred to are really social parasites, who as a rule never have given any equivalent for the extravagant favors they enjoy, and never intend to do so; nor to permit the favors which they regard as their *lawful rights* to slip from their grasp. The incomes of this class, amounting often to millions of dollars yearly, are generally derived as rentals for the lands held by them for centuries. If it could be shown that the parents of the present owners *ever* gave an equivalent of any sort for these lands, and that their tenants

* [The above sermon was never preached. See correction in issue of July, 1888.]

or their parents once had as good a chance of owning their natural proportion of the soil, but had wasted their time and energies in idleness, foolishness, or dissipation, then the case would be different; though that would not make proper the *everlasting* perpetuity of a land-lord system, found to be grievously oppressive to all except the very few.

But except in a very few cases there is not the slightest show of equity. The parents of present land-lord aristocrats, in the remote past obtained control of the land by force, without giving any equivalent. And, of keener intellects than the masses, they framed laws which recognize their titles thus obtained. These laws the common people have heretofore consented to, being for most part ignorant of their own rights, and easily swayed by the plausible arguments or liberal patronage of those whose mental superiority to many of them they recognize—especially when among these aristocrats stood the highest representatives of the church, teaching by word and example that this arrangement, as it stands, is *the will of God.*

No doubt many of the royal and aristocratic families, and many of the bishop-princes of Great Britain, at heart are really benevolent, and have never thought of this matter in its true light,—that instead of being very merciful and benevolent, they are not even *just;* that they *owe* much to those who for years they have deprived of the rights and privileges which God provided for them equally. We believe the bishop above quoted, is one of the few among the aristocratic class, whose eyes have been opened to see these matters in their true light. But, under the enlightening influences of the new age now dawning, the eyes of the "common people" are opening much more rapidly. Self-interest tends to open the eyes of the one class, as it tends to close those of the other. By reason of the inventions, etc., of this "Day of preparation" the common people have gotten a taste of education and of the comforts and luxuries of life, which the aristocratic class could not have prevented if they would. Now the thinking process has begun; knowledge is being increased, and they are beginning to see that it is not by God's decree that the land which he provided for humanity as a whole, has been unjustly *seized by the few* to the lasting injury of the vast majority.

What is the remedy? It is the recognition of the wrong, and the righting of it. Because few of the aristocracy will allow themselves to see the right, or to in *any measure* release their hold upon their assumed rights, therefore the remedy, which must come, will come from the common people demanding and taking their rights. They are not fully awake yet, but it will not be long until they are. And the danger will be, that in the frenzy of the revolution which must come, (the great "time of trouble such as was not since there was a nation"), many of them will ungenerously exact a *fearful interest*—such as was illustrated in the French Revolution.

In the United States, though we have no such inequitable land-lord system as that of the old world, while there are still millions of acres of public domain held for actual settlers, yet we see nevertheless, in the sale of large bodies of the public lands to individuals and corporations, the beginning of a system which in the end would work injury to the masses. The people of today have no right to dispose of public lands to speculators, which their own and their neighbors' children will sooner or later need for *use.* Yet this is what they are doing through their governmental representatives. We see here too, a principle at work which is contrary to God's design—that the earth should be for the *people,* each in proportion as he can and will use the same; not to be made a matter of speculation whereby one person or family may in the future collect a toll or rent from others for the use of God's gift—the land. Improvements, representing labor, are proper investments; but land, representing God's generous gift to all, should not be appropriated by the few to be held from the many,—*not even by common consent.*

It would be wise for all possessing large holdings of land to dispose of the surplus speedily; and not only in this but in every matter let us see to it that our lives and deeds conform to righteousness—justice. This should be the action of the righteous, from *principle* and from a desire to conform their lives in all things to the will of God. It might well be followed by others who care only for self-interest; for we are coming into the days of retribution when every deed shall receive a *just* recompense, whether it be good or evil.

No. Vol. II. of M. Dawn is not yet ready and will not be for several months. Dut notice will be given in these columns. We are doing what we can to hasten it. Assist us by being very particular in all orders and in giving addresses carefully. About one letter a day lacks either a signature or address, which causes us trouble as well as you.

We have a good supply of the January '88 issue of the Tower containing articles upon Hell, etc. Thirty thousand have already gone out, and we will supply all you can use judiciously, *free.* These however, are not for general distribution (use the Arp tracts thus), but for use among your friends or such as you think *might* be specially interested. You may if you choose send us the full addresses of such, and we will mail them as sample copies.

In ordering "Arp Tracts" say *about* how many you can distribute. Order freely—we make no charge. Quite a few saints have been found by this agency. Some whose feet had well nigh slipped into Infidelity and Spiritism got these, then got Millennial Dawn, and are now praising God, discerning His "Plan of the Ages." They should be distributed to every congregation of Christian worshippers everywhere, and we are prepared to supply them to all who will thus use them.

Missionary Envelopes.—We are now having another lot of 20,000 printed. For convenience we put them up in lots of 100, for 35 cts. and 300 for $1.00—this pays the carrying charges to you.

To introduce these to all our readers we have concluded to put up some of them in smaller packages—25 envelopes for 10 cts. This will give the opportunity of doing this sort of mission work, for the truth, to all—even those who write but few letters. If each of our ten thousand readers used these envelopes always, it would be a great additional power constantly and quietly at work without effort or expense—telling the good tidings, preaching where you could not preach otherwise.

If you meet any friends of the Tower who say they have not been getting it lately, just ask them whether they subscribed for it for 1888, or asked for it free on "The Lord's Poor List." We cannot state our terms more explicitly than we do at the head of first column. We do not wish to send the Tower to those who are *able* to pay the small price of fifty cents per year, but are not sufficiently interested to do so. Nor do we wish a single interested one to be without its regular visits *because* unable to pay. All such *interested ones* are as welcome to it as those who pay. But do not mistake us to mean that we want to send the Tower to all poor people, and do not send us lists of the poor of your neighborhood. We offer it to the *interested* poor only, and expect such to show their interest by *writing for it themselves,* stating their willingness but inability to pay.

EXTRACTS FROM INTERESTING LETTERS

The following letter is from the Editor's beloved father, who has passed his threescore and ten: it shows his deep interest in the truth, and though neither a public speaker or writer, he is a minister and ambassador for the Lord, seeking continually to be used to the Master's honor, by letting his light so shine as to glorify our Father in heaven.

Manitee Co., Fla.

C. T. Russell,

My Dear Son:—Your kind and welcome letter came duly, and I infer from its tenor that you are all well. However much I like to hear from you often, I am satisfied that you have not much time to give to writing letters and therefore will excuse you, when you do the best you can. We are in comfortable health at present, though I am far from rugged and strong. I feel that the Lord is dealing very graciously with us in all things, and that we have great reason to be very humble and thankful for his mercies, and I do feel thankful and contented. The world and the things of the world do not trouble me as they used to do. I take great pleasure in thinking of the goodness of our Heavenly Father in giving us the light of His glorious plan of salvation, and of establishing our faith in Christ Jesus our Lord as the only way to obtain eternal life. This hope and this trust in Jesus alone for salvation, is daily strengthened in me, the more I see of the various dogmas of conflicting creeds. The most regret I have, and the only thing which makes me feel dissatisfied with myself is, that I cannot do more than I am doing for the cause of truth, and to communicate to others the blessed truths we so much enjoy. We had a precious season here on the anniversary of the death of "Christ our Passover," though there were but three of us. We remembered the gathering at Allegheny, as well as all the scattered sheep, and

knew even before the April TOWER told us, that you would have a precious season and remember us at the throne of grace.

I am glad to know that Bro. Zech has concluded the translation of DAWN into the German language. Tell him I compliment him on having accomplished his work in so short a time, considering other work. You are all doing a great work, and I pray that you may be very successful in your undertakings in the future, as you have been in the past. Send me 300 missionary envelopes. I have some of the "Arp Tracts" yet. Please send me about five or six more February TOWERS. I will state to you that if you find any one wanting to buy wild land near Pinellas, I want to donate 10 acres to the WATCH TOWER TRACT SOCIETY, but I am unable to find a purchaser here at present.

We here, all join in sending love to you all. Your loving father. J. L. RUSSELL.

THE HARVESTER'S PRAYER

Earth's harvest great is ripe indeed,
But laborers true, seem few;
Ah! help me Lord, my heart doth plead,
Some needful part to do.

Wise as the serpent let me be
In laboring for thy truth;
Let it absorb my every thought
And to my love give proof.

With cunning let me overtake
Some stranger, and by me
Thy love reveal, Thy truth impart,
And charm them Lord for Thee.

And, gentle as a dove I'd be,
Infused with love and power;
Go forth to win all hearts to Thee
Until my latest hour.

Help me Thy wisdom and Thy power
To show forth with Thy love;
Thy Justice, too, make clear to view
And lead their thoughts above.

And while the members of the Bride
Part from each other here,
May it my blessed privilege be
To comfort some and cheer.

By Thy example may we each
Be strengthened, not in vain
To sacrifice earth's present things,
The promised prize to gain.

—*Mrs. M. M. Land.*

BAPTISM AND ITS IMPORT

[Reprinted in issue of June 15, 1893, which please see.]

ANOTHER INFALLIBLE CHURCH

The Church of Rome is not the only one which acts upon the assumption that its annunciations of several centuries ago are infallible and unalterable. The Presbyterian Church takes the same stand, though she does not speak so loudly as her "Mother Church"—nor can she claim that her *infallible decisions* regarding what is truth and what is error, are as venerable with age.

Our readers will recall an article in our issue of Oct. '87, entitled *"Reasons for Expecting Toleration in the Presbyterian Church."* We therein referred to the case of Brother Baker, who after being for years a minister in the Presbyterian Church, became convinced by his common sense as well as his Bible study of the error of his sect, in holding that everlasting torment is the future lot of all except the elect little flock of the present age. Brother Baker soon discovered that a majority of the members as well as of the ministers of the Presbyterian Church *disbelieve* this point of their Confession of Faith. He saw, too, that he and all such were *acting a lie* in professing publicly, to believe a doctrine which they denied privately, and concerning which they made *mental* and *private* reservations.

As an honest man Bro. Baker could not follow others in the footsteps of Ananias, misrepresenting and keeping back part of the truth,—he could not afford to misrepresent himself, and could not conscientiously continue to misrepresent God's character and Word. Consequently he decided to let his light shine, confident at first that he would be joined by others in the same sect, solicitous for the truth rather than careful to preserve inviolate a Confession of Faith, with some of whose tenets they disagreed decidedly.

To bring the matter to an issue, Bro. Baker introduced to the Presbytery of West Jersey of which he was a member, a resolution providing for a revision of the Standards of doctrine as set forth in the Presbyterian Confession of Faith on the subject of the everlasting torture of all except the elect little flock,—the Gospel Church.

Brother Baker argued well his points, and tried hard to carry Presbyterianism into an acknowledgment of the Bible as the ONLY STANDARD of faith; and to show that the well intentioned men who in A. D. 1646 framed the "Westminster Confession of Faith" were *not infallible*, but merely did as well as they could on coming out of the extreme darkness of the "dark ages" preceding them.

In the article above referred to, we pointed out to Bro. Baker that his well-meant scheme would fail; that the majority love their sect and its infallibility (?) and its honors and rewards more than they love the truth, and the honor which cometh from God only. We rejoice that Bro. Baker has manifested his love for the truth by boldly advocating it in the face of opposition. In this he is demonstrating himself to be an *"overcomer."* Our prayer for him is, that he may continue to be *faithful* in all his stewardsip of the mysteries of God; that thus he may make his calling and election sure and receive the reward of an "overcomer." (See Rev. 3:21.) Brother Baker's example in withdrawing, should be followed by every honest person, who, reading over his own public Confession of Faith, finds that it does not present his *real faith*. And this should be done by each, no matter which denomination has bound him or which Confession of Faith now misrepresents his views to fellow Christians and to the world. It is useless to try as Bro. Baker has done, to bring about a reform. Sect-worshippers would rather act a lie and thus stultify themselves before God and each other, than to honestly and *publicly* confess that *their* sect is not infallible,—that they have erred in some things.

A careful examination we believe will convince any one that only the ignorant members and ministers of any of the leading Christian denominations believe this dogma which all so publicly confess,—that all except the *elect and holy Church* will suffer everlasting torment.

That our predictions relative to the action of the Presbytery have been verified to the letter, is witnessed by the following *clipping:*

MEETING OF THE PRESBYTERY OF WEST JERSEY, AT ATLANTIC CITY. SEVENTY-FIVE CLERGYMEN AND ELDERS PRESENT. REV. L. C. BAKER'S CASE

The committee to whom the questions were referred brought in a report advising withdrawal. This part of the report came up for action.

Mr. Baker presented the case from his point of view. He had, he said, deemed it his duty to call the attention of the Church to its false position in holding on tenaciously to certain doctrinal statements in its standards, which had ceased to be a fair and honest expression of its views. It was as a necessary consequence of this position, that he should introduce into the Presbytery an overture requesting the General Assembly to inquire into the matter, and that he should claim the right to discuss the points involved and

to show from Scripture just where the standards erred. Some of the brethren had thought that in opposing the teaching of the Church at an important point he was violating his ordination vows. He had interpreted those vows as binding him to seek the purity of the Church and to be loyal above all else to the Word of God. At the sacrifice of his own personal feelings he would, he said, have been willing to submit to a long church trial, if any of the brethren chose to bring it to that issue, provided the questions of Scripture interpretation he had raised could be decided in the court of Scripture. But heretofore the Church had insisted that the standards alone must be the tests.

He had therefore determined to go on in the course adopted a year ago, and to now put the case in the hands of the Presbytery. If, with any degree of unanimity, they advised him that his action was inconsistent with his remaining as an accredited minister of this church, he should at once place his resignation in their hands.

Mr. Baker then reviewed the case in some of its wider bearings upon the Church. It involved, first, the correctness of that interpretation of Scripture put into the Standards, which represents God as having no other end in view in raising to another life the immense mass of the human race, consigned to death and hell for their sins, except to judge and sentence them again to a deeper death and hell, to suffer "most grievous and unspeakable torments, without intermission, with the devil and his angels in hell fire forever." The point he had raised against this teaching is that it strips resurrection, confessedly due to the redeeming work of Christ, of every redemptive and beneficial feature, and converts this provision of another life into an unutterable curse to all but the elect.

The question also, he said, was no less important in its bearings upon the constitution of the Church and the right of private judgment. Upon this point he said: "So far as I am aware, this is the first time in the history of our Church that one of its ministers has openly called in question its authoritative statements upon an important point of doctrine, and connected therewith an effort to induce the Church the revise them. Other instances of difference have occurred in which the dissentient has assumed that the rule of the system is inexorable—that no change in it is possible—and so has withdrawn from it. In other cases the effort has been to prove that the standards are flexible enough to admit the variation. In this case there is no such attempt. There is the open affirmation that the framers of our standards at this point erred, and that it is our duty to correct them. And this duty is the more strongly urged, because the Church tacitly admits that they erred, in as much as these statements are seldom avowed in her pulpits, nor is the impression made upon her hearers that she earnestly believes them. The question, therefore, which you are now asked to decide is unique in our history. You, brethren, have the rare opportunity and the solemn responsibility to decide whether this Presbyterian Church must go on forever in its present lines, or whether it shall hold itself open in an honest way to the larger illuminations of truth which God is giving in our day, and so grow up to its place in that larger unity of the future for which our Lord prayed. If it shall do this, there must be room made for the discussion and amendment of its standards. There must be no slavish suppression of honest differences, no rod of terror held over the head of honest dissentients, and no such dishonor of the Holy Spirit in the Church as is involved in the unwillingness to trust Him to correct the disorders and contradict the errors which may arise in the exercise of His own principle of liberty. Better a hundredfold that some heresies should be propounded, than that the healthy life of the Church should be repressed by the denial of that liberty of conscience and of utterance wherewith Christ hath made us free."

The discussion was continued at the afternoon and evening sessions on the report of the committee, which recommended that Mr. Baker withdraw from the Presbytery. A vote was taken on the recommendation, which resulted in 55 yeas and 5 nays, and the report of the committee was then adopted as a whole. Mr. Baker then tendered to the Presbytery his resignation, which was accepted.

In view of such an open confession of unwillingness to reexamine or in any way change or modify their creed, even though tacitly admitting it to be erroneous; and in view of such refusal to test and prove this and other points of doctrine by the Bible; what can be expected of the ministers of this Presbytery? Does it not seem evident that love of the honor of men, love of sect, a desire to be considered *staunch*, "dyed-in-the-wool" Presbyterians, and above all the desire to maintain their dignity, and bread and butter, and titles, and white cravats, rather than the love of the truth, holds and governs these professed *leaders* and *teachers?* Possibly all the *"wheat"* has already been, like Bro. Baker, selected and separated from this Presbytery. As we are now in the "harvest" time, we must expect such separation to be thorough. We should expect too, that it be first completed among the ministers who, by reason of time for study and advantages of education, should be most ready for the greater light of the dawn of the Millennial Day, and who should if Israelites indeed be first and quickest, to receive and to walk and to rejoice in the greater light now shining upon God's Word. We should expect of all others than the guileless, just what we see,—that they would "hate the light, neither come to the light, lest their deeds should be made manifest" [lest they should thus be obliged to confess that for years they had been teaching errors which His Word does not authorize, in the name of the Lord]. For this reason it is, that they cling to the creeds of the "dark ages," yea, and love darkness rather than light. "But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God."—John 3:19-21.

Note this likeness of many of the Priests and Pharisees of today to those at the time of the first advent, of whom our Lord declared that they received not the truth themselves, but really, though professing to be teachers, hindered the people from receiving the truth (Matt. 23:13 and 21:23-31). Let us as our Lord and the Apostles did, spend less time and effort, upon self-serving, dignity-puffed, and sectarian-blinded ministers, and the more upon the weary and heavy laden "common people," among whom are still some Israelites indeed, who without guile really desire *the truth.*

May our dear Bro. Baker and all such as he, *stand fast* in the liberty wherewith Christ has made us free, and be not again entangled with any yoke of bondage, or entrapped in any of the many snares which are being spread in this evil day, by out adversary Satan, who as soon as we escape one, fain would entrap us in another error. We may not lay our armor down or think the victory won until we have received our crown, and entered *fully* into the joys of our Lord. Since each must either advance or retreat, let us go on unto perfection, growing in grace and knowledge and love.

THE KISHENEV MOVEMENT

Concerning the wonderful movement toward Christ on the part of the Jews of Siberia, which is now attracting the attention of the civilized world, *Harper's Weekly* says:

"Ever and anon reports reach western Europe and America of a remarkable movement among the Jewish people of southeastern Europe and Siberia. In these vague and often conflicting accounts so much can be recognized as the substratum of truth that we have in this agitation a unique movement, looking to the acceptance of the principles of Evangelical Christianity, and of Western culture and civilization, not by individual members of this strangest of historic peoples, but by the Jews as a nation. It is only now that a fair and correct view of the genesis, character, and development of the agitation can be gained.

The movement, whose beginnings date back almost four years, is yet in its formative stage. But its development during this period has been such that it can confidently be pronounced no longer a mere experiment with doubtful chances of permanent existence. It has manifested a remarkable vitality; its growth has been steady and healthy, positive in character, yet avoiding all unnatural haste and dangerous extremes. Having been recognized by the Russian authorities as a *religio licita*, it now has a legal existence and legal rights. Its character stamps it as one of the most unique phenomena in the variegated kaleidoscope of national, social, and religious interests that divide the hearts and minds of the Czar's one hundred and sixteen millions of subjects.

"The view generally entertained that the Kishenev movement is entirely religious in character is both correct and incorrect. It is correct in this, that at least for the present the new spirit that controls the new communion finds its most pronounced expression in the acceptance of the tenets of Christianity. On the other hand, it is incorrect also, because neither the inception nor the ultimate end and aim of this people is Christianity as such. The latter is rather a means to an end, and not the end itself. The ideal that fills the souls of Rabinowitch and his followers is the improvement and growth of the highest and best in-

terests of his people. In his search for the best means to attain this end, he, after years of study and research, has reached the conclusion that this can only be accomplished through a moral regeneration of the people, which, in turn, can be effected only through the religion of the New Testament as the completion and fulfillment of the Old. The movement is thus, strictly speaking, not religious at all, at least not primarily, but is national, and in the interests of progress and civilization in the best sense of the word. It is in no sense or manner the result of Christian missionary activity. It is an independent agitation springing up entirely out of Jewish soil. Its intrinsically non-religious character is attested by the further fact that Rabinowitch was not a Jewish rabbi; he is not ordained to the present day. Indeed, among all the participants and leading men of the movement there is not one who is or has been a clergyman of any sect or creed. Whatever influence Christian workers may have now in those regions on the Jewish people is independent of the Kishenev society, and was no decisive factor in its formation or development.

"Rabinowitch was a merchant, and later a lawyer. Energetic in character and ambitious in self-improvement and the advancement, politically, socially and morally, of his people, he years ago became known as a zealous friend of reform among the Eastern Jews. With an education and enterprise far beyond his brethren, he set about to devise ways and means to attain his ideals and ends. He did what he could to secure for them better political rights, but was unable to protect them against the fierce persecutions that five years ago set in against the unfortunate Israelites in Russia, Roumania, and neighboring countries. He acquainted himself with the advanced philosophical thought of the West, in the hope that its adoption by his people would elevate them to a higher spiritual plane, and thus secure for them higher ideals and nobler ends. But he soon learned to doubt both the efficiency of the means and the possibility of applying them to a people whom centuries of persecution and ultra conservatism had been hardening to principles so at variance with their traditional ideas. He again attempted to win them away from their greed for gain, which, next to their formalistic religious exercises, is the all-controlling and all-degrading factor in the mind and life of the Oriental Jew. But his endeavors to establish agricultural colonies for them, both at home and in the Holy Land, proved abortive. While in Palestine the conviction ripened in him, through an independent study of the New Testament in its relation to the Old, that Israel had made the mistake of its national life, and had become untrue to its historic mission, by the rejection of Christ.

"This conviction concerning Christ, not as the Saviour of the *world*, but as the embodiment and fulfillment of the prophecies of old, and of the ideals and aims of Israel as a nation, is the central thought around which the whole movement circles. The principles enunciated by the humble Nazarene are recognized as those which alone can accomplish the destinies of the people, and enable them to attain the end for which they were set apart as a chosen people. It is thus regarded as a serious break in the normal and historical development of Israel, that eighteen hundred years ago this people as a nation refused to accept those tenets and principles which are regarded by all Christians, and now also by Rabinowitch and his followers, as the legitimate and only correct outcome of the whole previous historical development of Israel. To heal this breach is the ideal aim of the Kishenev reformers, by setting in anew there where first the chosen people entered upon an erroneous path of national development.

"These ideas explain why the Kishenev communion by no means desire to join any of the existing Christian denominations. Their object is to secure the recognition of Christianity, and the morality, culture, and civilization that have grown out of Christianity, as the genuine and legitimate development of Old Testament Judaism, and as the only means of securing the national prosperity of the Jews as such. For this reason they do not think of ceasing to be Jews. Whatever is characteristic of Judaism is a national idea, and is not religious in character, and has not been superseded by the Christian phase of revelation, they retain. They still keep the seventh day; they still practice circumcision; they still celebrate the Passab feast as a memorial of the deliverance from Egypt—because all these are national characteristics distinguishing them from the Germans, from the English, from other peoples, as separate nations, each with its own peculiarities.

"The genesis and development of such clear-cut ideals is all the more remarkable when we remember the manner of men in the midst of whom they have sprung up. Those who are accustomed to see only the Western Jew, with few characteristics differing from his Christian neighbor, can form no idea of his Oriental brother. He is still the outcast his Western brother was during the Middle Ages. His religion is Talmudic to the core. It is a petrified formalism, traditional legalism, and religionism hardened through centuries of conservation and reverence for the faith of the fathers. He is the modern representative of that stern Pharisaism which we find depicted on the pages of the New Testament. From that day to this there has essentially been no progress, no developmen in his religion, except that line has been added to line and precept to precept.

"And yet it is just this characteristic of the Oriental Jew that enables us psychologically to understand the rise of the Kishenev movement. Among the Western Jews, whose religious tenets have been seriously modified by their constant intercourse with Western thought, and whose faith or unfaith is now to a great extent the result of compromises with modern thought, such an agitation would be unthinkable. The philosophy of history could not explain it. The factors could not produce it. But the Eastern Jew, as a man of positive convictions, will exchange these only for other positive convictions."

It is true, as above shown, that the Jew has held and still holds too rigidly the national idea,—that God's plan for ruling and blessing the world centers in the national exaltatation of the seed of Abraham; but it is also true that nominal Christians have not held that idea sufficiently. Both extremes are advantageous and blinding. The Jew fancies his nation *necesssary* to God's purpose, and hence is proud and boastful and unready for God's real plan. The Gentiles losing sight of all blessing *through* any particular people, theorize that God is now trying to draw the world to himself, and are perplexed at the small results of the past eighteen centuries.

The truth lies between the two positions. God will use *a nation* to bless the world in general, and that nation must first be exalted to universal dominion before *through it* "all the families of the earth shall be blessed." But God is not bound by his covenant with Abraham to take his literal children according to the flesh for this nation which he shall exalt to bless all others. On the contrary Abraham, who was faithful to God's promises, is reckoned as the father of *the* faithful one—Our Lord Jesus; and he is the only heir of the covenant made with Abraham. And he selects others who under the cover of his perfection and united to him as his bride, are counted with him—the Seed of Abraham, a Royal Priesthood, a Holy Nation. And in this nation, when complete and glorified, which we believe will be very shortly, all the families or nations of earth shall be blessed. Israel *first* shall be blessed, and become the earthly agency for blessing others of the earthly family—EDITOR.

DR. ABBOTT ON "CONDITIONAL IMMORTALITY"

[Reprint of December, 1882, which please see.]

THE MEEK SHALL SEE EYE TO EYE

Beware of the spirit of pride which seeks to find *some* fault with everything presented, from the false idea that it is a mark of *independence* of thought and superiority of intellect. Such are always full of the thought that there *must* be something wrong and that it is their duty to find some fault with everything. Such always find something to object to, and would if they were in heaven. They are not of the sort spoken of by the Prophet, who shall "see eye to eye," for they are determined not to do so. Let all saints avoid and root out of themselves such a disposition. It is not the spirit of Christ; not the spirit of the truth. It will hinder themselves and others. Let each seek to rid himself of all such pride, and on the contrary, let us cultivate the child-like spirit of meekness.

DAWN TO COLPORTEURS

By the name Colporteurs, we designate those noble Brethren and Sisters, who leaving other pursuits, and other forms of ministry, are devoting all their time to spreading the truth, in that form which has been most successful—namely selling the paper bound edition of MILLENNIAL DAWN Vol. I. To enable this work to go on largely, it was found necessary to reduce the price of the book to the popular price of 25cts. per copy—for any quantity.

In order to provide for the *expenses* of these Colporteurs an allowance of 10cts. per copy was made to them as *"expense money"* from the TOWER TRACT FUND. (A general fund consisting of voluntary donations of those who have themselves been blessed by the *truth*, for the spread of the same in any and every way). And this allowance or discount of 10cts. for expense was afterward extended to others who do not and cannot give all their time to this kind of preaching but who give some one day each week or an hour or so each day; and also to some whose special opportunities are favorable to loaning and giving away the books, but not for selling.

Experience has proved that many of those who give all their time to the work and depend on the expense money entirely, cannot make it meet all their expenses of travel, lodging, clothing, food, etc. Some, very desirous of rendering this service of the truth and who tried it, have been obliged, in order to "provide things honest in the sight of all," to go at other work on this account and give but the fragments of their time, instead of all, to the work with which their hearts are filled. For this reason the TRACT SOCIETY has decided to hereafter allow all those Colporteurs (who are devoting *all of their time* to the work) to have 12½cts. per copy for *expense money*. These therefore hereafter, in ordering paper bound DAWNS may send pay at the rate of 12½cts, per copy, but others not devoting all their time, 15cts. per copy. These special terms are however restricted to such persons as are subscribers to Z. W. TOWER, as its costs us extra postage to all who are not subscribers.

We trust that this arrangement will enable a larger number than ever to give all their time in the work. The harvest is truly great, but the laborers are comparatively few. While praying the Lord of the harvest for more laborers, let us all do with our might what our hands find to do.

ABOUT TRACTS

We receive many suggestions about tracts. Many readers wish that they had something that in a few words would state clearly the truth on all subjects. We attempt no brief statement of so large a subject, knowing it would be unwise. Because with the many errors and prejudices filling the hearts and minds of God's children, such condensed food would be too strong. So long as prejudice remains the truth seems ungainly and unreasonable, and only a *gradual* meeting of the objections and a *gradual* showing of the beauty and reasonableness of the truth, can bring conviction and overthrow the power of prejudices favoring papal errors received in early training and supported by popular sentiment.

For this reason we purposely avoid all such condensed statements, knowing from experience that they never convert any from error to the truth. They would appear strong and incontrovertable and convincing to you, because your eyes are opened, but to others whose eyes are closed they would merely seem to be another creed—your opinion added to the general confusion already existing.

We believe, and to us experience proves, that the plan we do pursue is the best; namely to treat God's Plan of the Ages comprehensively and connectedly, as for instance in DAWN Vol. I., and to use something brief and pointed like the "Arp Tracts," which implies much but does not attempt to present the *proofs*, to call attention to and introduce DAWN to such as have an ear to hear.

Those whose interest is not awakened by reading this little tract, are too fast asleep to do anything with at present—the political, financial and ecclesiastical thunderings of the "day of wrath" and the crashing and falling of Great Babylon will awaken them and liberate them by and by,—then they will be interested.

Those whose interest is sufficiently awakened and who are honest enough to concede the inconsistency of their own and other so-called "orthodox" views, will get DAWN and read it and be blessed and comforted, and truly turned from the darkness of error to God's light of truth. The dishonest, who like the Pharisees of old, say that they *see*, when in their hearts they know that they are "blind, and cannot see afar off"' and can neither understand nor apologize for the character and plan of God which they profess to believe and call great and grand,—these are not now worthy of the truth which is only for the truth-hungry. By and by they will get honest enough to receive the truth or else be cut off in the second death as those who make and love a lie.—Rev. 21:27; 22:15.

In this matter of tracts, as well as in all things, our zeal should be according to knowledge, and we should as our Lord said, be wise as serpents and harmless as doves. Wise in our doing of good, as the serpent is crafty for evil.

For similar reasons we prefer to use special numbers of the TOWER, and thus introduce the reader to several phases of truth, rather than publish special articles as tracts as some occasionally suggest.

"ARP TRACTS" FREE, in any quantity, postage paid by us, to those who will promise a proper distribution of them. In ordering say what quantity you can judiciously use.

THE CHURCH at Allegheny City, still meets every Lord's-day in the "upper room" No. 101 Federal St. We have a general class for Bible study at 2:30 P. M. and preaching at 3:30 P. M. Brother Zech addresses the German friends in the same place at 10:30 A. M. Friends of the cause are always very welcome and are requested to make themselves known before or after service.

VIEW FROM THE TOWER

Some of our readers may have felt that the View in last month's TOWER was too severe an arraignment of the land-lord system of the old world, that we should not have intimated that the majority at least of the present aristocratic land-holding class are the descendants of robbers who took the land from the people.

We feel however that we did not draw too dark a picture of the injustice; and in fact that the *truth* on the subject is rarely stated for fear of offending those high in influence, or their friends. It may be claimed by some that the peasantry were more happy years ago when they were without educational advantages, ignorant, etc., and virtually bought and sold with the land. This may be true in many instances, and so too, no doubt, many of the negroes once slaves in the United States were happier and better provided for in slavery, than now that they are their own masters. But the principle involved is that the freedom is needful to the development of the human mind and of self-control and progress in general toward the true ends of human existence.

We were reasoning of *righteousness*, not of temporary expediency as viewed by narrow minds from a selfish standpoint. We reasoned too, of "judgment to come," and that speedily now, for we are in the beginning of the great Day of Judgment—the Millennial age, in which judgment shall be laid to the line, and righteousness to the plummet (Isa. 28:17): in which, too, the unjust shall receive a *just* recompense there-for. Though it may be claimed for the masses, that "ignorance *was* bliss," it can be claimed no longer. Soon this and similar wrongs will bring the great time of trouble foretold in Scripture. Let all the *saints* scrutinize closely, every act of dealing and relationship with each other and with the world; let us make certain that justice prevails in every instance—that we do to others not differently from what we would wish them to do to us if our places were changed—making sure to err, if at all, on the side of benevolence. And if we are among those suffering injustice, we, above all others, must be patient and forbearing, not seeking to recompense evil for evil, but call to mind the words of the Apostle—Avenge not yourselves dearly beloved but rather let your wrath give place to sympathy and pity, remembering that it is written, "Vengeance is mine *I will repay* saith the Lord." Our condition is far different from that of the poor world. If we suffer losses or injustice in earthly matters, let us remember that to us those things are already counted "loss and dross." (Phil.

3:8) We have our real heart-treasures, grand and precious, reserved in heaven for us; we have the comfort of the Scriptures, while they have naught but earthly joys and comforts in the present life, and often few of them (and often fears for the everlasting future) and no wonder if they cling to their little all, and sometimes try and get yours and feel restless. We can well afford to be patient indeed. And patience in earthly matters on the part of the consecrated, will go far toward impressing the hearts and watering the seeds of truth concerning God's glorious Plan of the Ages, which from time to time we may be able to drop into aching hearts.

Our statement of last month that the *few* hold the titles to the lands of the old world is amply borne out, by an exhaustive and able article entitled "Landed Income and Landed Estate," in the London *Quarterly Review*. It gives very full statistics relative to the ownership of the soil of Great Britain and Ireland, showing that three-fourth of the land is owned by 58,170 persons, showing an average of 6,576 acres to each person. These figures include none with a less acreage than 380 acres, and twelve thousand of them average over 16,000 acres each. And from such facts the writer draws the sensible conclusion:—"It is of importance to the country, and of pressing importance to landlords, if they wish to be secure from confiscation and pillage in the future, that the land-owning class should be increased."

We print below a clipping from the *Pittsburgh Times*, referring to the eviction of some of the poor of Scotland, which is valuable, as showing that worldly men no less than ourselves see these wrongs and are bold enough to speak the truth on the subject. Alas! that self-interest should close the eyes and mouths of so many.

MEN WHO HAVE NO RIGHTS

"Twenty-five families of honest Scotch people, escorted by Highland pipers, playing funeral dirges, to the ships which were to take them into exile! That was a picture presented at a port in the Hebrides, and is a striking example of the workings of the British land system. These people were not sent into exile for any crime, but simply because they could not pay the rent demanded for the land stolen from their ancestors.

"In the Scotch Highlands we see the system of a landed aristocracy in its worst forms. Under the old clan system the land belonged to the tribe and was divided afresh at the accession of each new chief, the chief taking his share like the other members, but exacting nothing from his subjects but civil obedience and military service. After the second Jacobite rebellion in 1745 the process of dissolution of the old clans, which had already begun, was completed. The chief was transformed into the landlord, the land of the clan into his property, and the members of the clan into his tenants. Under the old system a man who was disabled from personal service in war paid for exemption in cash or in kind. These payments under the new system became the rule and were called rent. Thus the landlord system was established.

"The old independent chieftains, living in simplicity with their clans as with a big family, were now transformed into bewigged autocrats, fluttering around the court in London and only going to their Scotch estates to hunt in the autumn. Those estates were left in charge of stewards, whose fidelity was measured by the amount of rent they could grind out of the tenants. As the rage for hunting increased the landlords came to consider their Scotch estates valuable only as shooting preserves, and they frequently leased their shooting rights to rich Englishmen.

"Then began the 'clearing' of these estates, in which the Duke of Sutherland was the first. Wide valleys and hillsides dotted with the dwellings of the humble crofters were cleared of their human habitations and again made into a wilderness whose only inhabitants were deer and grouse, pheasants and foxes. The most productive use to which the land was put was sheep raising. The human inhabitants were driven off to America and the colonies, or to the sea-port towns, where they gained a miserable subsistence by fishing. Some refused to leave the homes where their ancestors had dwelt for centuries. Their dwellings were burned from over their heads and the bailiff drove them out. Thus, while the American backwoodsman was clearing away the forest from the fertile plains and bringing them under the domain of man, the British landlord was clearing away the human inhabitants of the Highland valleys and making them again a howling wilderness, where only the wild beasts roamed.

"Of late years the growth of population has created such a demand for the small patches of lands which the lords still left their tenants to live on, that their rents have steadily risen until the crofters could not force a subsistence from the soil. Then they refused to pay the rent, resisted those who came to exact payment and were only dragooned into submission by military force. But popular sympathy had been aroused on their behalf throughout the British Empire, and their few champions in Parliament demanded that the law should be changed so that such abominations might cease. The Tory government said it could not do this, but admitted that the case of the crofters was a hard one and made an appropriation to enable them to emigrate to Manitoba. Those twenty-five families who left the Hebrides to the mournful music of the bag-pipes were the first of the exiles. They leave the homes of their ancestors to carve out new homes in the wilderness and leave the land, which, according to their old laws belongs to them, in possession of the robbers whom the English Government protects.

"What feelings towards the English Government will these people carry into exile? Will their hearts be burning with loyalty to Queen Victoria because her Government paid their expenses, or will they be burning with hatred against the country which exiles the poor and industrious to feed the vices of the rich and lazy?"

EXTRACTS FROM INTERESTING LETTERS

Macedonia, European Turkey.

MY DEAR BRO. IN CHRIST:—My hands are filled with work. Many here are interested in the truth. Am preaching now in Bulgarian, which is a Turkish language. During the three weeks that passed, I had from 150 to 200 hearers, and many others came while there was no room to receive them. I rented a larger house for meetings and I expect to have three more houses where I can teach the truth.

Turks, Jews, Bulgarians and Macedonians are much interested in the truth. Pray for us in Macedonia.

From Bulgaria I had calls to go and preach the "one faith," with the "one hope." In Sophia, the Capital city of Bulgaria, I have baptized two.

Love to all far and near. With Christian salutation and greeting to you and your wife, I am yours in Christ.

BASIL STEPHANOFF.

Reynolds Co., Mo.

MY DEAR BROTHER:—Please indulge me, a little. I had a copy of "ZION'S WATCH TOWER" (Oct. 1886) handed me the other day by Mr. Cobb. I am wonderfully well pleased with it. It has brought certain strange things to my eyes, that I have been for years desiring to look into. I have toiled many long years as a minister under the Baptist banner. The more I study the Scriptures, and the better I understand Baptist Theology and discipline, the less I esteem them.

For years I have fought the palpable, absurd and *inconsistent* doctrine of eternal punishment. I am now 71 years old and unable to work; but thank God, I can talk yet, if I can't work; and when I speak, I wish to speak the truth; but feel confident I cannot do it under my confused conditions. I need a kind hand to lead me out. If you please send me the TOWER, I will use it to the best of my ability, and will undertake to pay you for it during the year.

I am fraternally yours in hope of eternal life. D. M. LEE.

Brooklyn.

C. T. RUSSELL. DEAR SIR:—A year has passed since I had the joy of reading the first No. of the Z. W. TOWER, and ever since I have desired to write you a few lines, and more so after reading "MILLENNIAL DAWN." I was born in Iceland, but came to Copenhagen [Denmark] when a boy [1869], and to America 1880. I was brought up a Lutheran, but was converted in 1884, and ever since I have been an honest seeker of the truth. I prayed the dear Lord to send me light, that I might know his way; and I thank God, my eyes have been opened, to behold his wondrous truth. All the glory and praise be to him. I am not able to pen the feelings of my heart, but I am glad to say that I am at the Master's feet learning from him.

I had the pleasure of being at two of Bro. Blundin's meetings in Brooklyn. It was a feast to my soul. I feel that God wants me to tell the "good tidings of great joy" to all whom

I know, but so few will accept of it.

I would be glad to have some "Arp Slips" to distribute. I am, Sir, Yours at Jesus' feet. T. B———.

[It refreshes our hearts to get such letters of rejoicing in the light of truth. How surely the truth is reaching the *truth-hungry* of every nationality! The Master's words (Matt. 5-6) are proved true by almost every mail. We cannot tell you how much we should enjoy answering every such letter, if time and the general welfare of the Lord's work permitted. We are glad to read your letters, though we cannot answer each separately. Accept the TOWER articles as our answers to your welcome letters please.—EDITOR.]

THE CHURCH OF GOD

"Zion, arise, break forth in songs
Of everlasting joy;
To God eternal praise belongs,
Who doth thy foes destroy.
Thou Church of God, awake, awake,
For light beams from on high;
From earth and dust thy garments shake,
The glory's drawing nigh.

"To raise thee high above the earth,
God will his power employ;
He'll turn thy mourning into mirth,
Thy sorrows into joy.
In shining robes thyself array,
Put on thy garments pure;
Thy king shall lead thee in the way,
That's holy, safe and sure.

"In thee, the Lord shall place his name,
And make thee his delight,
And place on thee a diadem,
Divinely fair and bright;
And thou shalt be the dwelling place
Of him that reigns above.
Yes, thou shalt be adorn'd with grace
And everlasting love.

"The joy of nations thou shalt be;
A bright and shining light;
For God is in the midst of thee,
To keep thee day and night.
He'll bring thy wandering children home,
And gather those without;
And with a wall of jasper stone,
Will guard thee round about.

"Arise, O Zion, praise thy King,
And make his name thy trust;
With joy and triumph loudly sing;
For he is true and just.
O Zion, sing with truthful voice,
Thy great Redeemer's praise;
In his almighty power, rejoice
Throughout eternal days."

EVERLASTING PUNISHMENT

One who has read, evidently with care, the articles "About Hell' which appeared in the Jan., Feb. and March TOWERS of this year, and who seems convinced of the falsity of the ideas generally attached to the translations where the word *hell* occurs in our common versions of the Bible, writes to us thus:—

Suppose that you are right in all that you say about the meaning of the original Greek and Hebrew words translated hell in our English Bibles; suppose that, as you show, those original words never meant, nor were intended to convey the idea of a place of everlasting torment, is there not proof of such a punishment for the wicked in other Scriptures aside from this word hell entirely? For instance, consider the statement of our Lord in Matt. 25:41 and 46. Even if we shall admit that, as you claim, that parable of the Sheep and Goats applies to the Millennial age, "when the Son of man shall come in his glory and sit upon the throne of his glory," and even though we admit your claim, that the separating between the sheep and goats is a gradual work which progresses throughout that thousand-year-day of Judgment, or trial; after admitting all that, as we must, does it not seem evident from verses 41 and 46 that the *finally incorrigible* will be *tormented forever*, some place? No matter how much our finer sensibilities might revolt at the thought, must we not in candor admit that our Lord taught this in these verses, and also in Rev. 20:10?

I am acquainted with the Greek, and know that the words rendered "everlasting" and "eternal" in Matt. 25:41, 46 are from the Greek root *aion*, and I admit that it does not always mean *never ending* like our English word *everlasting*, but rather has the meaning of *lasting* without the ever: but, in this case, verse 46 shows the *lasting life* of the righteous or sheep class in contrast with the *lasting punishment* of the wicked or goat class; and the contrast seems to teach that the *punishment* of the one class will be *as long lasting* as the reward of the other. If I fail to reason correctly in this, I pray you in God's name help me: for I desire the truth and the truth only, and fain would if I could, see that *everlasting torture* is no part of the divine plan and that it is not taught in the Word of God. Your articles on hell are powerful and almost convincing; and if this my last objection, can be cleared away *thoroughly*, I shall praise God and worship him as never before.

OUR REPLY

It affords great pleasure to answer one so evidently honest; and seeing you are hungering and thirsting after truth, we make no doubt that the answer to your questions will be satisfactory and conclusive, God helping us.

We are glad to note that the Brother has the correct understanding of the Greek word *aionios*, that it means *lasting;* but we shall take no advantage of this and for argument's sake shall treat it as meaning *everlasting*,—unending punishment to the one class and unending life to the other.

The everlastingness of the punishment being thus quickly disposed of, it leaves only one point for discussion, namely, of what sort or kind will the punishment be? Take your Concordance and search out what saith the great Judge regarding the *punishment* of willful sinners who despise and reject all his blessed provisions for them through Chirst. What do you find? Does God there say,—All sinners shall *live in torture forever?* We do not find a single text where *life* in any condition is promised to that class, but on the contrary, we do find scores of passages which in so many words declare that the *punishment* of this class will consist in the blotting out of their existence in the second death. Those who, after the full opportunities of the Millennial Kingdom, fail to conform themselves to the law of the spirit of life, cannot have life at all. God's declarations assure us that he will have a clean universe, free from the blight of sin and sinners, when the plan of redemption has separated the sheep from the goats.

But while we do not find one verse of the Bible to say that this class can have *life* in torment or in any other condition, we do find hosts of passages teaching the reverse. Of these we merely give a few as samples—"The wages of sin *is death*." (Rom. 6:23.) "The soul that sinneth *it shall die*." (Ezek. 18:4, 20.) "All the wicked will God *destroy*." (Psa. 145:20.) The wicked shall "perish," shall be as though they had not been, etc. (Psa. 37:20; Job 10:19.) Thus God has told us plainly of what sort the everlasting punishment of the wicked shall be—that it will be death, destruction; and He never said one word about a *life* of punishment.

The false ideas of God's plan of dealing with the incorrigible taught us from our cradles, ever since the great "falling away" came, which culminated in Papacy, is alone responsible for the view generally held, that the *punishment* provided for willful sinners is a life of torture, in the face of the many clear statements of God's word that their punishment is to be *death*. Here Paul states very explicitly what the punishment is to be. Speaking of the same Millennial Day, and of the same class, who despite all the favorable opportunities and the fullness of knowledge then, will not come into harmony with Christ, and hence will *know not God* and obey not,

he says—"Who *shall be punished.*" Ah yes! but *how* punished? Pray tell us Paul. And Paul does tell us how: They "shall be punished with *everlasting destruction* from the presence of the Lord and from the glory of his power."—2 Thes. 1:9.

Thus the meaning and reasonableness of this statement concerning everlasting punishment, is readily seen when we look at it from the correct standpoint. The fire of the parable by which the punishment [destruction] is to be accomplished, will not be literal fire, for it is as much a symbol as the sheep and the goats are symbols. Fire here as elsewhere symbolizes *destruction*, and never in any sense *preservation.*

We might well leave this subject here and consider that we have fully shown that the everlasting punishment of the goat class will be destruction; but we must not fail to direct attention to one other point which clinches the truth upon this subject. We refer to the Greek word *kolasin* translated "*punishment*" in verse 46; its signification is,—*to cut off*, or prune, or lop off, as in the pruning of trees, and a secondary meaning is—*to restrain.* Illustrations of the use of *kolasin* can easily be had from Greek classical writings. The Greek word for torment is *basinos*, a word totally unrelated to the word *kolasin* used in this case.

Kolasin, the form of the word used in Matt. 25:46, occurs but one other place in the Bible, viz., 1 John 4:18, where it is improperly rendered *torment* in the common version, whereas it should read, "Fear hath restraint." Those who possess a copy of Prof. Young's Analyt. Concordance will see from it that he [a ripe scholar and a Presbyterian] gives as the definition of the word *kolasis* (page 995) "pruning, restraining, restraint." And the author of the *Emphatic Diaglott*, that valuable translation of the New Testament, after in Matt. 25:46 translating *kolasin* by the words "*cutting off*," says in a footnote: "The common version and many modern ones render *kolasin aionioon*, EVERLASTING PUNISHMENT, conveying the idea as generally interpreted of *basinos*, torment. Kolasin in its various forms only occurs in three other places in the New Testament:—Acts 4:21; 2 Pet. 2:9; 1 John 4:18. It is derived from kolazoo which signifies, 1. *To cut off;* as lopping off branches of trees, to prune. 2. *To restrain, to repress.* The Greeks write,—"The charioteer (*kalazei*) restrains his fiery steeds." 3. *To chastize, to punish.* To cut off an individual from life, or from society, or even to restrain, is esteemed as a *punishment;* hence has arisen this *third* or metaphorical use of the word."

Now consider carefully the text, and note the antithesis or contrast shown between the reward of the sheep and that of the goats, which the correct idea of *kolasin* shows;—the one class goes into everlasting *life* while the other is everlastingly *cut off* from life—forever *restrained* in death. And this exactly agrees with what the Scriptures everywhere else declare concerning the wages or penalty of willful sin.

Consider for a moment the words of verse 41: "Depart from me ye cursed [redeemed by Christ from the Adamic curse or condemnation to death once, but now condemned or cursed, as worthy of second death, by the one who redeemed them from the first curse]—into everlasting fire [symbol of *perpetual destruction*] prepared for the devil and his messengers" [servants]. This "everlasting fire" is shown in Rev. 20:14 to be the second death, destruction.

Remember that this is the final sentence at the close of the final trial—at the close of the Millennium. And none will then be *servants* of Satan ignorantly or unwillingly, as so many now are; for the great Deliverer, Christ, grants a Jubilee, and sets all free from the weaknesses and besetments within and without, which now prevail as a result of Adam's fall,—from which he has redeemed all by his own precious blood. These "goats" who love evil and serve Satan, are the messengers ["angels"] of Satan, for whom with him, and for no others, God has prepared the everlasting destruction—the second death, here symbolized by fire.

Turn next to Rev. 20:8-10. This is another symbolic presentation of the same cutting off from life mentioned above; it applies to the same class of willfully wicked, at the close of the thousand years of instruction and restitution under Christ's government while evil is bound. At the close of that reign of righteousness evil will be *permitted* to again break loose in the world in some form to *test** the multitudinous population of that time and to lead into *outward* opposition all who at *heart* are rebellious toward God. The fate of these is clearly shown in verse 9:—Fire will come from God out of heaven and *consume them.* Consuming fire and devouring fire all can appreciate, except their eyes be holden by *false* doctrine and prejudice; and no one ever knew of a *preserving fire;* and as fire never preserves but always *consumes*, God so uses it here as a symbol of utter destruction, the second death.

Verse 9 settles the matter concerning the goat class: they will not be preserved, but *devoured* or *consumed* in fire. This being the case, verse 10 cannot refer to *these human beings.* Hence the question narrows down to this, Will Satan and a false prophet and a beast be tortured forever? and does this verse teach this?

We answer in God's own words, "*All the wicked will He destroy.*" Concerning Satan, the arch enemy of God and men, God expressly advises us that he will be *destroyed*, and not preserved in any sense or condition.—See Heb. 2:14.

About this wonderful Beast, and the False Prophet which wrought miracles before him, the account of whose doing is so prominent in this book of symbols, (Rev. 19:20; 16:13, 14; 13:11-18 and 20:10) we can now only say that they are *symbols*, and not really a beast and a man.

The Beast and Prophet are symbols of *false systems*, which during the Gospel age have deceived and led astray. These systems will be cast into a great consuming trouble in the close of this Gospel age. The torment of those systems will be *aionoin i. e.* LASTING. It will continue as long as *they* last, until they are utterly consumed. So at the end of the Millennial age the *system of error* which will then manifest and lead to destruction the "goats" will also be consumed. That deceiving system, (not specified as to kind, but merely called Satan, after its instigator), will be cast into the same sort of trouble and destruction in the *end* of the Millennial age, as the Beast and False Prophet systems are now being cast into, in the end of the Gospel age.

We hope at some time to present the interpretation of these symbols of Revelation so that all may see clearly that the systems represented by the Beast and False Prophet, are *now* going into the fire of trouble which shall torment and ultimately destroy them. But, meanwhile let us say to those who cavil, that it illy becomes them, after the whole Bible is shown to be against them, to attempt to support the doctrine of *everlasting torture* by a few words in a verse, the remainder of which they do not pretend to understand, and in a chapter whose other verses are confessedly dark to them, and in a book of symbols, which they *claim is so sealed* by God, that *they* cannot understand it.

Our Brother does not mention Rev. 14:9-11, but concerning it we here incidentally remark, that all will at once concede that if a *literal* worshipping of a beast and his image are meant in verse 9, then few if any in civilized lands are liable to the penalty of verse 11; and if the beast and image, and worship, and wine, and cup are symbols, so also are the *torments*, and *smoke*, and *fire*, and *brimstone.*

Permit us to express the hope that our Brother may be freed from the bondage of fear, and more fully acquainted with the gracious designs of our Heavenly Father as portrayed in his Plan of the Ages: and that he may not only be brought into closer fellowship and sympathy and love, but also quickened and energized as an ambassador for him, realizing the grandeur of the "ministry of reconciliation" which he hath committed unto us.—2 Cor. 5:18, 19.

* The statement of verse 8 should be understood to apply to the testing of *all.* How many will follow, as servants of Satan, we are not informed, but we may presume they will be comparatively few.

FIGHT THE GOOD FIGHT

"Fight the good fight of faith, lay hold on eternal life whereunto thou art also called."—1 Tim. 6:12.

If we are naturally combative, we may see, or think we see, cause for a continual warfare from the cradle to the grave; and a little warping of sound judgment may give this disposition a seeming religious turn and deceive such a one into the idea that he is fighting the good fight when in reality he is only cultivating a quarrelsome disposition, out of harmony with that spirit of meekness and temperance which is a most essential feature of the Christian character. Again, many of an opposite disposition are inclined to ignore the fact that the Christian life is to be a warfare, and to regard only those scriptures which counsel meekness, forbearance, patience, gentleness, etc.

Here are two extremes, both of which must be guarded against; and in order to help us to rightly judge and balance

ourselves, the Apostle recommends us to mark, to observe closely, those who walk circumspectly, according to the rules laid down in the Scriptures, and counsels us to beware of the influence of those who do not so walk. "For," he says, "many walk of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is their shame; who mind earthly things," which they covenanted to sacrifice.—Phil. 3:17–19.

Let us then mark some worthy examples that we may see how they ran for the prize and notice whether there is any indication that they ran successfully. First, we mark the perfect example of our Lord, our leader and forerunner, in whose footprints we are invited to follow. We notice that his course in the "narrow way" of sacrifice, began with an entire consecration of himself to the will of God. His consecration was made with simplicity and sincerity, and included all that he had—"Lo I come to do thy will O God." (Heb. 10:7.)

He did not say, Father, I will give thee a tithe of my time, my service, and my means, and retain the remainder for myself and for the pursuit of my own ambitions and plans. He did not say, Father, I have chosen this or that special work, and I trust thy blessing will attend it. He did not say, As far as I understand thy will, Father, I am willing to do it—with the implication that if the Father should ever ask anything too severe, or seemingly unreasonable, he might change his mind. No, his consecration was simply to the doing of the Father's will, whatever that will might prove to be. And then he earnestly applied himself to the study of the Law and the Prophets, that he might know the will of God concerning him. When tempted to change his course he replied, "How then shall the Scriptures be fulfilled, that thus it must be" . . . . "The cup which my Father hath given me to drink shall I not drink it?" (Matt. 26:54; John 18:11.) He laid aside his own will and carried out the will of God, though it cost him privation at every step and finally a death most painful and ignominous. From this course of sacrifice he never wavered even for a moment.

That was a grand character for our imitation. "Yes," says one, "but our Lord was perfect and therefore could do the Father's will perfectly." Very true; we are thankful and rejoice in this, for had he not been perfect he could never have redeemed us. Yet we needed also just such an example; for however imperfectly we, like school children, may succeed in imitating the copy, we need to have a perfect copy.

But while Christ was much more to us than a perfect example for our imitation, which under our present infirmities we cannot fully duplicate, we have other examples furnished among brethren of similar infirmities with ourselves. Let us mark them, and see how they followed the Master.

There was St. Peter with his quick, impulsive nature, always loving, yet vacillating—now defending his Master at his own peril, and again disclaiming and denying him; now boldly contending for the faith, and again compromising with Jewish prejudices, calling forth and justly meriting Paul's faithful reproof. Yet rightly exercised by reproof and discipline, and endeavoring to rule himself, his Christian character ripened and beautified from year to year as evidenced by his grand and noble epistles to the church, written by inspiration and handed down from generation to generation for nineteen centuries; and he had many evident marks of the Lord's loving approval.

Before St. Peter had time to express in words his regret of his denial of the Lord, he was assured of forgiveness and of the continued favor of feeding our Lord's sheep; for the Lord knew the sincerity of his love and that through weakness and fear he had sinned. Mark, too, Peter's affection for his "beloved brother Paul" (2 Pet. 3:15, 16) who had so plainly reproved and rebuked him; and for the Lord, who had said "Get thee behind me Satan (adversary): thou are an offense unto me; for thou savorest not the things that be of God, but of men." (Matt. 16:23.) Poor Peter! It was an up-hill road for him, but he seemed to consider and appreciate his own weakness and to put his shoulder to the wheel in a more determined effort to overcome the propensities of his old nature, and to cultivate the graces of the Christian character.

But did he finally overcome? and was he accepted as one of that glorious company which shall constitute the Bride of Christ? Yes, truly; for the risen Lord himself declared that his name is written with the others of the twelve apostles in the very foundations of the heavenly city, New Jerusalem, the Kingdom of God. (Rev. 21:14.) See what poor weak Peter gained by his meekness and patience under painful discipline!

St. Paul was a stronger character by nature. He had evidently made a life-business of ruling himself, though he was naturally positive and firm. When the truth reached him he had a great advantage at once, both in his natural disposition, and in his early culture, so that he could walk more firmly and steadily; and using all his energy in this direction he furnishes a noble example for our imitation of steadfastness and endurance, of untiring zeal and sincerest devotion. See and ponder well, 2 Cor. 11:23–33 and 12:10, 15.

St. John was naturally loving, gentle, and meek; and that very disposition would make it difficult for him to sever the many ties of human friendship which such dispositions always draw about them. Yet he was faithful to his Master, regardless of the human ties. He was a patient, faithful teacher of the doctrines of Christ, and willingly suffered banishment to the lonely isle of Patmos for his faithful witnessing to the truth.

Similar was the course of all the apostles. They were bold faithful advocates of the truth, and examples of its power to sanctify them wholly, as they gradually grew in grace submitting themselves to its transforming influence. They were men of similar and varied dispositions like ourselves.

Mark those who so run and do likewise. Our Lord marked these, and kept a careful record of their course, judging them by their motives and endeavors; and he shows us that their course, thus judged, all their imperfections being covered by the imputed righteousness of their Leader, was acceptable to him. They left *all* and followed Christ. Their *all* was not so very much, nor any more in many cases than we have to leave, but it was their all, and so was acceptable. St. Peter had left his fishing business, and his friends, to travel with the Master and learn and teach the truth. He had thus given up his own will and present interests to do the will of God. When he said to the Lord "Lo we have left all and have followed thee," the Lord did not say that St. Peter's little all was not worth mentioning, but he recognized it and encouraged Peter to continue to sacrifice *all*, with the assurance that in due time he would be rewarded. (Mark 10:28–30.) And so shall we all be, if we faint not; for faithful is he that hath called us, who also will exalt us in due time.

As we thus mark the course of the faithful ones, we see that their warfare was one largely with themselves. It was their endeavor to keep their own human wills down while they carried out the Divine will. Even in the case of our Lord, where the human will was perfect, it was a hard thing to do, as evidenced by his words, "Father if it be possible, let this cup pass from me. Nevertheless not my will, but thine be done."

But there is another side of this warfare which we have not yet considered, and which we dare not overlook if we would be faithful overcomers. The Truth has its enemies now, as well as in the days of the Apostles, and we are set for the defense of the truth. Hence the forces against which we must contend are not only those within, but also those without. To be listless and indifferent under such circumstances as surround us, is certainly no evidence that we are fighting the good fight of faith.

To fight the good fight of faith, implies, first, that we have a faith for which to fight. No man can fight this good fight, who has not come to some knowledge of the truth—a knowledge sufficient to awaken his sympathies and enlist his energies in its propagation and defense.

Now look at the warfare on this side and see how the faithful soldiers of the cross from the beginning of the age to the present time have contended for the faith delivered to the saints. Did they calmly and comfortably rest in luxurious ease, enjoying what they knew of the truth themselves, and saying nothing about it where it would cause a ripple of opposition, and then flattering themselves with the idea that their lazy do-nothing tranquility was an evidence of their growth in grace? By no means.

The saints have endured hardness as good soldiers for the truth's sake. They have proclaimed it boldly, and have taken the consequences of public scorn and contempt, the loss of earthly friends, the sacrifice of business interests and earthly prospects, together with stripes, imprisonments, and perils to life on every hand, and have met violent deaths in many cases. They have not only enjoyed the glorious prospect of future blessedness, but become active to the extent of their ability in carrying out God's plan for securing that end. Had they done otherwise they would have proved themselves unworthy of the high honors to which they were called. So it is has been throughout the entire age, and is still.

When the great Mystery of Iniquity, or Papal system, had reached the height of its power and the very depths of its corruption, and the eyes of a few faithful children of God were

opened to see its true character, noble reformers stepped out and boldly declared their convictions in the face of most violent persecution. Encouraged by their example, many other noble souls braved the same dangers and endured great hardships while contending for the truth. Thus they gave evidence of their zeal and consecration by their faithfulness even unto death by violent hands, and unto persecution and torture of the most revolting and fiendish character.

It is well that we should consider frequently such examples, that they may serve to spur our own zeal, and that we may the more lightly esteem the comparatively light afflictions which we are now called upon to endure, in our efforts to disseminate and defend the truth today. We have now no bloody persecutions, though it is still true that they who will live godly shall suffer persecution. To live godly however, implies earnestness and consequent activity in God's service.

Remember too, that the Apostle refers to these last days of the age as the most perilous times of all. Why? Because the errors and temptations of this day come in more subtle forms than heretofore. This is emphatically the age of reason; an age of advancement in almost every direction; many are running to and fro and knowledge is increasing on every hand.

On the other hand, human conceit and presumption is running vastly ahead of knowledge; and reason, unguided by the Divine Revelation, is falling into many foolish and hurtful errors, which are passing current among those who profess to be the children of God, who are deceived by these errors and are falling away from the faith once delivered to the saints. The great Babylon system is crumbling into decay, but multitudinous errors, far more injurious than the formalism and slumber of Babylon, are at work, to build upon its ruins other systems of iniquity in which even the foundation principles of Christianity find no place whatever.

These errors must be met by the faithful few who are armed with the truth,—others cannot detect or defeat them. It is for these armed with the Sword of the Spirit, which is the word of God, to show by its profound reasonings the difference between truth and error, and that God's plan in God's way is superior to all the plans and ways of human arrangement.

To escape falling into these errors, and being deceived by their subtle sophistries, and by the professions of loyalty to God on the part of the deceived deceivers who advance them, the children of God must keep close to their Father's Word, and be filled with his spirit; and when they see the truth they must be bold and fearless in its defense regardless of all consequences.

This is fighting the good fight of faith, whether you are severely wounded in the conflict or not. Those who, sacrificing home comforts, etc., scatter the truth, which read and pondered over by those receiving it, gives light and scatters darkness, are just as surely fighting the good fight of faith as if by word of mouth they were arguing with those whom they meet. Often they do it thus, much more effectually. Such shall just as surely receive their reward and lay hold on eternal life as will St. Peter and St. Paul and other faithful soldiers of the cross,—if they faint not.

This little army of faithful soldiers, all told, is but a handful, "a little flock." Though in numbers they are so insignificant that the hosts of the opposers of the truth fear little from their efforts, the final victory shall be theirs; and God's power will be glorified and manifested in them proportionately more. Like Gideon's three hundred picked men who feared not to face the hosts of Midian because the Lord was with them, these have but to go forth likewise, strong in faith, sounding the trumpet of truth and breaking their earthen vessels (sacrificing their human nature) that the blessed light of God's spirit may shine out; and at the appointed hour the hosts of the enemy shall take the alarm and flee. Systems of error new and old shall be turned to destruction, and, as in the case of the Midianites, each shall turn upon the other to accomplish the work of their destruction.

To have the privilege of fighting this good fight of faith and of being the Lord's chosen ones for the great work now to be done, God's children, like Gideon's army, must first be *proved*—tested. At first there was a host of thirty thousand with Gideon; and when all that were fearful were told to return to their homes, only ten thousand remained; and when God further tested these, only three hundred remained. A little insignificant company truly they must have appeared, not only to the Midianites, but also to themselves. Yet, God's power was made the more manifest by their smallness and weakness.

Just so it is now. No one is compelled or urged into this service. All who are fearful, whose faith in God's ability and intention to carry out his plan is not strong enough to make them bold and courageous, and in haste to go forth, anxious to sound the trumpet tones of truth, and willing to break their earthen vessels (to sacrifice themselves) in the service, have the privilege of retiring from the scene. But of course such shall have no part in the honors of the victory with the greater Captain than Gideon.

Previous to St. Paul's exhortation to the faithful few, to fight the good fight of faith, he gives the very wholesome advice that we lay entirely aside from us the weights of our former earthly cares, etc.,—pride, ambition, discontent, money-loving, etc. We cannot grasp or hold the treasures of this life, and at the same time run successfully for the heavenly prize—"Ye cannot serve God and Mammon," and "A double minded man is unstable in all his ways."

Let us then take St. Paul's counsel—flee these earthy things, and following after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, and lay hold on eternal life as joint-heirs with Christ in the glory of victory shortly to be granted. If after we have consecrated our all to God, we turn to mind and seek earthly things, and glory in their possession, we are really glorifying in our shame; and the end of such glory if pursued to the end, is destruction. See that ye walk circumspectly, not minding earthly things, and not yielding to the temptations of those who walk otherwise. Thus we also shall be setting an example to others worthy of their imitation.

THE GULF AND TORMENT

LUKE 16:23.

A Brother who read the exposition of the parable of the Rich Man and Lazarus in Jan'y. TOWER, would like to have an explanation of the statement, "In hell he lifted up his eyes being in torment;" also of the meaning of the gulf between them.

We thought the explanation full enough to cover these points, but perhaps it was not sufficient. We therefore answer this query publicly.

Please read the explanation given in January TOWER again very carefully. Then note that the gulf is the *wide difference* between the Gospel church and the Jew; the former enjoying free grace, joy, comfort and peace, as true sons of God,—and the latter holding to the Law, which condemns and torments him. Prejudice, pride and error, from the Jewish side form the bulwarks of this gulf which hinders the Jew from coming into the condition of true sons of God by accepting of Christ and the gospel of his grace. The bulwark of this gulf which hinders true sons of God from going into the bondage with the Jew—the Law—is their knowledge, that by the deeds of the Law none can be justified before God, and that if any man *keep the law* (put himself under it to try to commend himself to God by reason of obedience to the Law) Christ shall profit him nothing. (Gal. 5:2-4.) So then we who are of the Lazarus class will not attempt to mix law and gospel, knowing they cannot be mixed and that we can do no good to those who still cling to the Law and reject the *sacrifice for sins* given by our Lord. And they, not seeing the change of dispensation which took place, argue, that to deny the Law as the power to save, would be to deny all the past history of their race, and to deny all of God's special dealings with the "Father's" (promises and dealings which through pride and selfishness they failed to rightly apprehend and use), hence they cannot come over to the bosom of Abraham into the true rest and peace—the portion of all the true children of faith.—John 8:39; Rom. 4:16 and Gal. 3:29.

True, a few Jews probably came into the Christian faith all the way down the Gospel age, but so few as to be ignored in a parable which represented the Jewish people as a whole. With the end of the Gospel age, comes the end of this parable. It is now ending, and the Jew therefore is getting out of the TORMENT in which he has been for eighteen hundred years. The torment has not only been as above described,—the torment of a law which none of them ever did, or ever could keep perfectly (except the one perfect man), but they are getting out of another kind of torment, viz., persecution. The Jew has been bitterly persecuted by Pagans, Mohammedans and professed Christians for centuries, but is now—rising to political freedom and influence gradually. And as a people they will be very prominent among the nations in the beginning of the Millennium. The vail of prejudice is being taken away as the

light of the Millennial morning gradually dawns, and we hear of great awakenings among the Jews, and many coming to acknowledge Christ. They are thus leaving their hadean state of torment and coming, the first of the nations, to be blessed by the true seed of Abraham which is Christ. Their bulwark of race-prejudice and pride is falling in some places and the humble, the poor in spirit are beginning already to look unto him whom they pierced, and to inquire, Is this not the Christ? And as they look the Lord pours upon them the spirit of favor and supplication.—Zech. 12:10.

We are thus enabled to look beyond the limits of this parable and to read the *future* as foretold by the prophets, the apostles and by our Lord himself. Therefore, "Speak ye comfortably to Jerusalem and cry unto her that her appointed time is accomplished."—Isa. 40:1, 2, marginal reading.

LETTERS TO OUR CHILDREN—No. 1

By W. I. M.

DEAR PAPA:—We have for next Sunday's lesson "The Ten Talents." One of the questions is, "Will those be saved who die in childhood, before they know good and evil?" The answer given is, "They will, for Jesus said, 'Of such is the kingdom of heaven.'" It doesn't seem to me that this is what Jesus meant; please explain this as soon as you have time.

MARION.

MY DEAR MARION:—When you have read Millennial Dawn through carefully you will understand God's plan of salvation for both young and old, better than I can explain it in letters, but if you will follow me closely, I will try to make your question plain to you.

If the whole world were now—in this life—being tried for their own sins, and were not affected by the sin of Adam, and if they came into the world with a pure nature, then babies and lunatics and very ignorant people (heathen, etc.) not being responsible for their actions,—therefore not sinners strictly—would not be condemned; and so might, in God's loving kindness be saved. If this were God's plan then heaven (as the popular idea is expressed) would be filled with babies and idiots and the most ignorant people of the world; while the other place (if orthodoxy were true) would receive nearly all the intelligent people, and all who were simply good, moral and kind hearted, but not Christians. Do you think God, who is infinitely wise and intelligent, and who made man originally in his own likeness as to intelligence, wants to have all the knownothings, and to give all the wise to Satan? In this age very few of the wise (as to the world's wisdom) are converted to God. The simplicity of the Gospel is foolishness to them. It was so intended. Paul said, "Behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world, that he might put to shame the things that are strong,—that no flesh should glory before God." Read 1 Cor. 1:18–31; 2:1–10, 13, 14.

God intends also to save the wise, and will in the coming age reveal to them his saving plan in all the richness of its wisdom and glory. But in this Gospel age, he has a special message adapted to the simple and CHILDLIKE, (the teachable, believing, trusting ones) "Of such [not babies] is the kingdom of heaven"—*now*. God's *children* are those who love, obey and trust their Heavenly Father, as good, loving girls and boys do a faithful earthly father. Through God's plan these simple, faithful children of our Father, who learn his truth now, and search and study his wonderful "Plan of Salvation" will in the age to come be the teachers of "all men;" (1 Tim. 2:4–6; 4:6–10) the "Royal Priesthood" (1 Pet. 2:5) who will be God's instruments in filling the earth with the knowledge of God as the waters fill the depths of the sea.—Habak. 2:14.

Perhaps you are ready to ask, Why do you call the way of salvation a *plan?* Because it is a systematic arrangement; a design prepared beforehand, and followed out to the end for a certain result, also seen and intended from the beginning.

Briefly, God's plan is this: Adam—a perfect man—was created and placed on trial in Eden as the *representative* of the *whole race* of mankind, who were to follow. He sinned and the penalty of sin—death—passed upon him, and through him upon all his descendants. He had a perfect mind—being a perfect man. He was capable of being taught wonderful things, but was really untaught, being without *experience*. God foresaw the Fall and had the remedy also provided. In due time He sent Jesus our Lord to earth *to become a man;* (a perfect one) *just like Adam*—so he is called the Second Adam (1 Cor. 15:45), to preach, and to show us an example, and then to die, TO GIVE HIS LIFE FOR THAT OF THE FIRST ADAM, and all those who had been represented in Adam—ALL HIS DESCENDANTS.

Suppose you were at a party where they had parlor games. One game had forfeits. That is if you failed to pass some test agreed on, your penalty was either to pay ten cents or go to jail—jail being a corner or another room. Now if you failed and had no money you would be put in jail. But suppose some one wanted you out to help them play. He might pay the ten cents for you, and you would go free.

So God, to show that finally only the good and obedient would be permitted to live, told Adam he would lose his life if he failed to obey. He failed and God sent him away from the tree of life so that his life would not be sustained by it, and he began to die that day, and finally reached *death*. Jesus came, and after proving himself a perfect man, gave his life as the forfeit for Adam's, thus PURCHASING for Adam (and for us in Adam) a resurrection back to life again. Jesus left his human nature (which was like Adam's) in the tomb. His Father took him out of death as a different being—that is a DIVINE, a spiritual being.

Now read carefully Rom. 5:12–21. This shows how by the SIN of one man—Adam—death came upon all; and also how by the OBEDIENCE of one man—Jesus—all were redeemed, justified again.

For this reason (Christ's redemption) *all will have a resurrection.* (Acts 24:15.) You may ask, "If ALL have been redeemed by Christ, will not ALL be saved?" So Universalists think, and they quote 1 Cor. 15:22, but the verse before tells us that the resurrection is what is referred to. *All* are brought up again in resurrection by Christ Jesus, but all do not live forever, unless they submit themselves to him. If they remain willful after the opportunities of that glorious day, they die for their own sins. We do not die now for our own sins, else Christians would not die—having been forgiven. All—good and bad—die *"in Adam,"* because we are sharers in his fallen nature. Or to be more exact, because we were in him—in the sense that he was the father of the whole human family—when he sinned and was put under the dominion of death.

When we have been freed from Adam's penalty (death) by the resurrection, we will be ready to be tried for ourselves. Now see the advantage the world will have in their trial, over Adam in his. I now say "the world" because "we" of the Gospel church "are not of the world" (John 17:16), and we are an exception to the rule. Adam when tried having had, no previous experience with sin, did not know how dangerous, how exceedingly sinful sin was. The world having had a life experience (longer or shorter) with sin will after their resurrection, and under Christ's righteous rule (for he will reign then) be PREPARED, by experience, to go on trial *for themselves*. And this is God's plan,—that all mankind (except the exception, the Gospel Church), should first experience the bitterness of *sin* and *death*, and after that rise to be put on trial for themselves; after they have found out how strong sin is; how weak they are; and how much they need a Saviour to redeem and lead them out of sin and death. Out of death he has already ransomed them and will lift them, and then stand ready with a "Whosoever will," (Rev. 22:17) the call of the Bride (the Gospel church AFTER the marriage with Christ), from the New Jerusalem to all the nations of earth. Then, in the Millennial age, ALL babies, little and big; the foolish, both by nature and by false teaching and reasoning; the blind, both naturally and spiritually; the lame and dumb and the deaf shall all be restored and brought to a knowledge of the truth. It is a foundation doctrine of the Bible that there is "no other name under heaven, given among men, whereby we may be saved." (Acts 4:12.) Neither innocence nor ignorance, nor any other natural condition will save. Jesus is "the WAY, the truth and the LIFE." Again, "without FAITH it is IMPOSSIBLE to please God." (Heb. 11:6.) So neither babies, nor the ignorant can be saved until they learn the way of faith—to Christ. This will all be done in God's *"due time."* He is not in such a hurry as we sometimes are.

Let us not remain "Babes in Christ," for there are such (1 Cor. 3:1); but while always retaining the childlike—trusting—spirit, let us *grow* in the favor and knowledge of our Lord and Saviour Jesus Christ (2 Pet. 3:18), "unto a full grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, ... but speaking truth in love, may grow up in all things into . . . . Christ."—Eph. 4:13–15.

PAPA.

CHICAGOANS IN JERUSALEM

CHANGES THAT HAVE TAKEN PLACE IN SIX YEARS—A GREAT DAY COMING

A letter from Jerusalem dated Nov. 23d, published in a Chicago paper, bears remarkable testimony to the gradual progress of restitution in that land and God's preparation for promised future blessing upon it and its people. By the time the "little flock," the Body of Christ, is fully completed and perfected, Jerusalem and the fleshly house will be ready for the great things foretold concerning them. Indications of both are multiplying. The following is an extract from said letter:—

I am very glad to tell you of the glorious things that we have been witnesses of during the six years we have lived here. When we arrived here, six years ago, the 26th of September, we numbered fourteen adults and five children. As we drove up from Jaffa we were deeply impressed with the desolation of the land. Not a spear of green could be seen anywhere; the olive trees and vines were so covered with the gray dust of a hot, dry summer, that you never could imagine there could be any green underneath, and the whole earth seemed dried to its foundations. We realized to the full, that it was a land under the curse of God still, for sin. But we have never seen it look like that since that time. Every year it looks greener and greener, and now, so many of those barren hill-sides are covered with vineyards, and olive yards, quite changing the appearance of everything.

You will ask, what is the cause of this great change? God has promised that like as He brought all this evil upon this land, so He will bring great blessings unto it, and it has evidently begun by God's sending more rain than for many thousand years. He sends beautiful showers and heavy dews, where there used not to be any, and He sends clouds in summer, which were never known even twenty years ago. This tempers the heat, so that it does not dry up the ground so. Five years ago He sent, in July and August (months in which it never used to rain), three hours of rain in Jaffa, and sixteen hours in Damascus, and much all around, so that the American papers remarked upon it as a proof that the climate of Palestine is changing. Also, when we came here, there were very few Jews coming back to this land, but the persecutions in Russia and Germany and other places began to drive them out, and, in spite of the edicts of the Sultan, they began returning to this land, buying land, planting and building, and getting possession of the trade of the city; and so today there are many thousands more than when we came.

Jerusalem is in reality now in the hands of the Jews, so far as trade is concerned, and the Jew is no longer under the heel of the Mohammedan as he once was. They are also rapidly building up a new city, exactly on the line of the description in Jer. 31:38–40 and 32:43–44, so that even the Turks, who are in power, are taking notice of it, and are saying one to the other, "It is God, and what can we do?" And, dear friend, what can we say to all this, but that God is rapidly fulfilling in our day His word and the covenant He made with Abraham, and we are witnesses of these things.

AMELIA GOULD.

In this connection let us remember the prophecies which read:—

"The Lord hath comforted Zion; he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people. He hath redeemed Jerusalem. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil heart."—Isaiah 51:3; 52:9; 61:4; Jeremiah 3:17—Revised Version.

A HINDU CHRISTIAN'S CREED

The following, indicates that some of the long darkened heathen minds, grasp the principles of Christianity much more clearly and truthfully than many born in civilized lands and educated in colleges and theological seminaries.

"Pundita Ramabai, who visited Boston, and who has more recently been with Miss Willard, at Evanston, Ill., and who is preparing to return to India to engage in teaching high caste Indian women, does not find it easy here to tell what denomination she belongs to. A reporter asked the question, and she answered: 'I belong to the universal Church of Christ. I meet good Baptists, Methodists, Episcopalians and Presbyterians, and each one tells me something different about the Bible. So it seems to me better to go there myself and find the best I can. And there I find Christ the Saviour of the world, and to him I give my heart. I was baptized when in England, and I commune with all Christian people who will allow me to do so. I do not profess to be of any particular denomination, for I would go back to India simply as a Christian. To my mind it appears that the New Testament, and especially the words of our Saviour, are a sufficiently elaborate creed. I believe as the Saviour has told us, and His message through John has come to us, that God is a Spirit, is light and love; in this threefold nature He creates, illuminates and pervades the universe; that Jesus His Son and Servant, the Apostle of our faith, was sent by Him to be the Saviour and leader of His children; that as many as believe on Him have the right to be the sons of God; and that the Holy Spirit is our guide and comforter, the great gift of God through Christ; that there is but one Church, and that all who acknowledge Jesus as their Saviour are members of that Church. I believe that whatever is needed for my salvation will be given me, and I pray earnestly that God may grant me the grace to be a seeker and follower of truth and a doer of His will. In Boston they said I was a Unitarian; I told them I was not. Neither am I a Trinitarian. I do not understand those modern inventions at all. I am simply a Christian, and the New Testament teaches me my religion."

In the *Chautauquan* Miss Frances E. Willard writes interestedly of this young Hindu woman, from which we quote the following incident:

"When she spoke in our Sunday gospel meeting of the W. C. T. U. at Evanston, I asked her what hymn she preferred, and in her clear, earnest voice she instantly replied—

"I heard the voice of Jesus say
Come unto me and rest."

But the regulation missionary hymn was given out, "From Greenland's Icy Mountains." Standing beside her I wrote the words, "Take notice, this is none of my selecting." Just then the audience was rolling forth, "Where every prospect pleases and only man is vile"—a comment not specially delightful to one whose relatives were "heathens." Volumes were spoken in her swift, half-indignant, half-pathetic smile.

In the speech she made that day she responded to my earnest persuasion that she should "tell us of herself." She spoke in glowing language of her parents, saying, "If any one wishes to say my father, so eager to learn of God, and my mother, so tender and sweet, have gone to hell because no Christian ever reached them with the glad tidings of Christ, I have only to tell you: Never say so in my presence, for I will not hear it."

AN EXAMPLE FROM JAPAN

A missionary of one of the Evangelical denominations writes from Japan as follows, to a friend:—

"One of the things which most of all pains and torments these Japanese is that we teach them the prison of hell is irrevocably shut, so that there is no egress. They grieve over the fate of their departed children, parents and relatives, and often show their grief by tears. They ask us if there is any hope; any way to free them by prayer from that eternal misery, and I am obliged to answer them there is absolutely none. Their grief at this, affects and torments them wonderfully; they almost pine away with sorrow. They often ask if God cannot take their father out of hell? and why their punishment must never be at an end? They do not cease to grieve and I can hardly restrain my tears at seeing men so dear to my heart suffer such intense pain. Such thoughts have, I imagine, risen in the hearts of missionary teachers of all churches. Again and again, I and my brother missionaries were questioned by people about their dead parents and forefathers who had not heard the gospel. These distressed hearts ask if they could pray for their ancestors. I have had most painful scenes, and I think many American church missionaries have had."

This is the same old experience coming to the front again in a new place. Over and over again have we presented examples of these same sad results of preaching the orthodox (?) doctrine of irrevocable punishment. The Evangelical missionary world is receiving constant notifications that the religion of Christ, as interpreted by their standards, is not a

welcome message even to the pagan world. It is not good news, or the gospel, for the heathen to be informed that their ancestors who died without the light, so called, have sunk into an eternal abyss of suffering in the future world; that the condition of the vast multitudes of the dead of their race is irrevocably fixed in despair when they pass out of this life. The missonary experiences of "Orthodoxy" are undoubtedly more full of testimony in this respect than has been heretofore made known. Much has been told, but more undoubtedly has been concealed. From the instances in which we are permitted by correspondence to get glimpses of the unrest of the heathen under the teaching of this faith, we may well conclude that there is a larger amount of the same kind of suffering which is not allowed to pass into current missionary history, but is carefully kept out of sight.

It is remarkable with such instances as above constantly brought to attention, that the American Board cannot see the propriety of sending out ministers who cherish the larger hope and who could conscientiously carry to the pagan world a Gospel that would give comfort and satisfaction to those anxious and suffering souls. But instead of this they refuse to send out such ministers, and insist that only those who believe the repellant doctrines are fit for the foreign field. The time is coming, and rapidly coming, when this action will be reversed; when missionaries will be authorized to carry their own enlarged faith and hope to those who are waiting anxiously for the comfort and blessing of a true gospel.—*Selected.*

ONE-TENTH OR ALL?

One who believes that every dollar belongs to God, and is to be used for Him, will not imagine that he has discharged all obligation by "giving a tenth to the Lord." One who talks about the "Lord's tenth," probably thinks about "his own" nine-tenths. The question is not what proportion belongs to God, but having given all to Him, what proportion will best honor Him by being applied to the uses of myself and family, and what proportion will best honor Him by being applied to benevolent uses. Because necessities differ, this proportion will differ. One man has a small income and a large family; another has a large income and no family at all. Manifestly, the proportion which will best honor God by being applied to benevolence is much larger in the one case than in the other. If men's needs varied directly as their incomes, it might, perhaps, be practicable and reasonable to fix on some definite proportion as due from all to Christian and benevolent work. But while men's *wants* are quite apt to grow with their income, their *needs* do not. When John Wesley's income was £30, he lived on £28, and gave two; and when his income rose to £60, and afterwards £120, he still lived on £28 and gave all the remainder.

There are multitudes in the land who, after having given one-tenth of their increase, might fare sumptuously every day, gratifying every whim, and live with the most lavish expenditure. Would that fullfil the law of Christ?—self sacrifice.

There is always a tendency to substitute form for spirit, rules for principles. It is so much easier to conform the conduct to a rule than to make a principle inform the whole life. Moses prescribed rules; Christ inculcated principles—rules are for children, principles for men.

The law of tithes was given when the race was in its childhood, and the relations of money to the kingdom of God were radically different from what they are now. Money had no such spiritual equivalents then as now. The Jew was required simply to make provision for his own worship; and this might appropriately be met by levying upon a certain portion of his increase. But, under the Christian dispensation, the world is our country, and the race our kindred. The needs of the world today are boundless; hence, every man's obligation to supply that need is the full measure of his ability; not one-tenth or any other fraction of it.

The principle that every dollar is to be used in the way that will best honor God is as applicable to capital as to increase or income, and in many cases requires that a portion of *capital* be applied directly to benevolent uses. "But," says one, "I must not give of my capital, because that would impair my ability to give in the future. I must not kill the goose that lays the golden egg." The objection is of weight, especially in ordinary times; but these are times wholly extraordinary; and this is the world's emergency. It may be quite true that giving one dollar now out of your capital would prevent your giving five dollars fifteen years hence. But one dollar now may be worth ten dollars fifteen years later.

Money, like corn, has a two-fold power—that of ministering to want, and that of reproduction. If there were a famine in the land, no matter how sore it might be, it would be folly to grind up *all the seed-corn* for food. But on the other hand, suppose, in the midst of the famine, after feeding their families and doling out a handful in charity, the farmers were to put all the increase back into the ground, and do it year after year, while the world was starving! That would be worse than foolish. It would be criminal. Yet that is what multitudes of men are doing. Instead of applying the power in money to the end for which it was intrusted to them, they use it almost wholly to accumulate more power. A miller might as well spend his life building his dam higher and higher and never turn the water on to his wheel.

Bishop Butler said to his secretary: "I should be ashamed of myself, if I could leave ten thousand pounds behind me." Many professed Christians die "disgracefully and wickedly rich." The shame and sin, however, lie not in the fact that the power was gathered, but that it was unwielded.

It is every man's duty to wield the widest possible power for righteousness. But let a man beware! This power in money is something awful. It is more dangerous than dynamite. The victims of "saint-seducing gold" are numberless. If a Christian grows rich, it should be with fear and trembling, lest the "deceitfulness of riches" undo him; for Christ spoke of the salvation of a rich man as something miraculous.—Luke 18:24-27.

Let no man deceive himself by saying: "I will give when I have amassed wealth. I desire money that I may do good with it; but I will not give now, that I may give the more largely in the future." That is the pit into which many have fallen. If a man is growing large in wealth, nothing but constant and generous giving can save him from growing small in soul. In determining the amount of his gifts, and the question whether he should impair the capital, or to what extent, a man should never lose sight of a distinct and intelligent aim *to do the greatest possible good in a life-time.* Each must decide for himself what is the wisest, the highest use of money; and we need often to remind ourselves of the constant tendency of human nature to selfishness and self-deception.—*Selected.*

AMBASSADORS FOR CHRIST

DEAR BRO. RUSSELL.

Thinking our Master might use the enclosed, though it is but a feeble and halting effort, I enclose it to you for such use as the Spirit guides you to make of it.

There are some awakenings occurring out here; just enough now to show that the seed is sprouting—here and there a little blade thrusting itself up. How blessed the assurance is that in every such case, "His word shall accomplish that for which it is sent."

Just received May TOWER and am reading it with much edification. Oh! that all God's truly consecrated children might see these new things coming so richly from the store house. In His good time (then due time) they will, and my greatest desire is, to be an instrument in His hands in leading some to the "True Light that lighteth every man that cometh into the world."

What a hero the Bishop of London proved. Surely our God is abundantly blessing him in all *good* things. His example will encourage all the saints, sure.

May God bless you and yours more and more. Hurriedly, but earnestly in the work. Yours, W. E. PAGE.

"Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."—2 Cor. 5:20.

We who are consciously receiving "Meat in due season" are especially called to proclaim the Glad Tidings of reconciliation, and the necessarily consequent "restitution of all things." The translation in the Diaglott emphasizes the meaning of this verse, so that it is worth while in this connection to repeat it, "On behalf of Christ, therefore, we are ambassadors; as if God were inviting through us, we entreat on behalf of Christ, be you reconciled to God." As we realize the apostolic writings were to the saints, and their true meaning "is veiled to those that are perishing: to those unbelievers whose minds

the God of this age blinded, in order that they might not see clearly the effulgence of the Glad Tidings of the Glory of the Anointed one, who is in the likeness of God." (2 Cor. 4:3-4, Diaglott.) Realizing this and having the "ministry of reconciliation" entrusted to us, we must eagerly, "in season and out of season," proclaim it; relying on our God for wisdom and strength. We must bear in mind that, with Paul, we "can do all things through Christ which strengtheneth us;" and as we see more and more clearly that "the day of the Lord is at hand," and realize that "it shall come as a day of destruction from the Almighty," let us make haste to publish the more the *sure mercies* of our God, through Christ.

We must be on the alert to use every opportunity presented, not only as messengers to call forth from Babylon the consecrated children who are "Heirs of Glory," but also to proclaim the fact that "God is in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5:19), to all who will hear. If we are thus enabled to lead some to a knowledge of God *now*, and thus help them to prepare for the time that shall be "a day of destruction from the Almighty," what joy and comfort will be ours! Though we "sow in tears, we shall reap in joy." We may often wonder why God does not with his spirit give us more freedom from our bodily infirmities, not only of health, but of mind and will. It is his pleasure "that we have this treasure in earthen vessels, in order that the excellence of the power may be of God and *not from us*." (2 Cor. 4:6 and 7, Diaglott.) We can thus rejoice that our infirmities will cause God's power to shine forth the more brightly; we realize fully now that our ability "to will and to do of his good pleasure" is from his favor (Phil. 2:13). And hereafter it will be equally apparent to all people.

With the favors of knowledge and love given us *now*, we have only ourselves and the enemy to blame if we remain long cast down. We can "come boldly to the throne of Grace" at *all* times. We must not expect to see the fruit of our labor to any extent now, only let us, in Christ, "add to our faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience Godliness, to Godliness brotherly kindness, and to brotherly kindness charity," knowing "that if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. 1:5-8). Our forerunner did not see of the "travail of His soul," until he entered within the second veil. So shall we then "know, even as we are known."

Some of us who have come into light during this eleventh hour, may be inclined to worry and wonder about our destiny; whether we shall be "crown wearers," or "palm bearers." We can cast *all* this anxiety on Christ. He will do for us "even more abundantly than we can think or ask." He will be all in all, and we shall be *satisfied*. Until then let us "Be not anxious about anything; but in everything let our petitions be made known to God, by prayer and supplication with thanksgiving: and that peace of God which surpasses all conception shall *guard* your hearts and minds by Christ Jesus (Phil. 4:6 and 7, Diaglott. Also read John 14:27.). The peace of God *keeping guard* over our hearts and minds. Think of it!

W. E. P.

[For our encouragement we should remember, that the only "call" yet made is to membership in the little flock. We are all called in one hope of our calling. (Eph. 4:4.) God has not during the Gospel age called some to the human plane and others to the "little flock of crown wearers," and others to the second class or "great company of palm bearers."

Only to the one class were any of us *called*, and all who have seen the prize, and accepted the invitation *can*, if they will, make their calling and election sure, by obedience to the conditions—full, complete self-sacrifice in the service of the Lord and under his direction. Those who shall compose the "great company" of palm bearers are those who have *not done what they could*—who after having consecrated all, even while they love righteousness and desire to see the truth prosper, are unwilling to sacrifice present comforts and interests by an open warfare on behalf of the truth and against error. These, while they love the Lord and the truth, do not love ardently enough to be acknowledged and crowned as overcoming soldiers of the cross. Surely our actions speak as loudly as our words, and it is in vain that any profess great love, if when the Master and the truth are assailed and misrepresented, the specially recognized agents and ambassadors shall keep quite and fail to protest against the error for fear of some earthly disadvantage resulting.

Whoever then is begotten of the Spirit, and therefore able to appreciate and run for the prize of the "high calling" of the Gospel age, may *know* that he is called by the only call yet issued: and if willingly he shall *sacrifice his all*, he may be as sure of the prize as any other one running the same race. Such a disposition is an evidence of a timely consecration and acceptance and therefore of a begetting of the Spirit. Press nobly on, then, dear fellow-laborers, whether you have entered the harvest field recently or earlier: we serve the one Lord, in the one Faith, and by the one Baptism into his death; and for all such he has the crown of life reserved. "Hold fast that which thou hast, let no man take thy crown." Be strong in the Lord; be valiant; yea, be also of good courage.—EDITOR.]

AN APPRECIATIVE EDITOR

The editor of a Missouri newspaper received and read Millennial Dawn Vol. I., and then published in his journal a reprint of the "Arp Tract" with the following additional comment:—

"I could add many words to the above, and have attempted to write them, but none satisfy me because the effect of 'Millennial Dawn' upon my inner nature is beyond words. I have read, and have found that light which for years I had been reaching out after. No longer are the 'gates ajar' but the 'portals are wide open.' Professing Christians of any denomination will receive it almost in the light of a 'new revelation,' and yet 'tis nothing but the 'same old truth' made plain. Honest skeptics and so-called infidels will treat it with respect, and as their minds become illuminated with new light they will 'Praise God from Whom all Blessings Flow.' I feel it my duty to become a medium for its distribution among all classes and if the *'Home Seeker and Farmer'* has no other mission than to put it into hands of but one seeker after truth, whose soul has been narrowed by the Orthodoxy of generations, I shall feel that it has not been in vain."

VAN B. WISKER.

THE FOUR GOSPELS

In the attempt to unify by harmonies, much of the true scope of the Gospels is lost sight of. The evangelists differ, but do not disagree. Dean Stanley says that few persons have any idea of the distinct features of any one of these four records. The opinions of some men are that these differences are to be accounted for by the apostles' copying from one another, by each one's supplying the omission of the preceding writers, or by the fertility of their memories, or the fact that accounts were obtained at second hand. But these opinions entirely deny the divinity of the Gospels.

In the beginning we must rest on the foundation that God is their author. They stand in their right order, in the right relation to each other, beginning the canon of the New Testament. Matthew, Mark and Luke give the outward and earthly work of Christ, and John his inward and heavenly works. The four great countries of that time, Palestine, Italy, Greece and Asia Minor, were the places where the Gospels were written. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings out Christ's humanity; while John's is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord.

The first speaks of Christ as the Son of David, hence his genealogy is complete (1:1-16); in Mark there is no genealogy, for there he is spoken of not as a son at all, but as a servant. Luke calls Christ the Son of man, and gives so comprehensive an account of his birth as to defer the genealogy to chapter 3:23-38, while John begins with it and calls Christ the Son of God. In Matthew he is said to have been born king of the Jews; in Luke the good tidings are of a birth of a Saviour, and John proclaims him pre-existent. The key to each Gospel, giving its theme, may be found in Matthew 1:1, Mark 10:44, 45, Luke 19:10, Jno. 20:31. In the first Gospel, Christ is described as a king, in the second as a worker, and in the other two as a philanthropist and as God manifested, respectively.

The central truth emphasized in Matthew is righteousness, in Mark power, in Luke sympathy, and in John divine glories.

The great discourse of Matthew is the Sermon on the Mount, and that of Luke is the sermon on the plain, and that of John the gospel in the upper room, which extends through chapters 13–17. This very fact shows the inspiration of the Scriptures. All four evangelists heard this discourse, but it was left to John to describe it. The great subjects of the Gospels are respectively law, labor, love and life. Matthew always introduces a quotation with "that it might be fulfilled;" Mark, with "as it is written;" and John with "as said Esaias." Luke seldom makes any introductory references.

Matthew prefaces the parables with reference to the kingdom of God; Luke makes it impersonal by beginning, "A certain man;" while John emphasizes their importance by saying, "Verily, verily, I say unto you." The parables are grouped in Matthew, and given in order in Luke. In Mark only two are recorded, and in John new parables not mentioned by the others are recorded. The character of Matthew as a writer is topical, that of Mark is chronological, of Luke biographical, and of John metaphorical. The ministries of Matthew and Mark were Galilean; that of John, Judean; and that of Luke partook of the characteristics of both. Christ is said to have come to save the lost sheep of the house of Israel in Matthew; in Luke, it is "all flesh," and in John, "whosoever will."

The most important of all is the conclusion. Here is seen the development in the Gospels as they are arranged in the New Testament. Matthew announces that Jesus is risen; Mark, that he is risen and ascended; but Luke goes further and adds the promise of the Holy Spirit; while John is beyond them all in declaring Christ's promise to come again.—*W. W. Clark.*

WISE STEWARDS

Our stewardship is over what we have and not at all over what we have not. Many failing to see this clearly let talents they do possess lie idle, while they make unprofitable endeavors to create and use others not given them by the Master, only to find in the end that they have been unwise stewards.

Quite a great many, seeing the necessity for money in carrying forward the work, ignore many opportunities (talents) and abilities (talents) for using time, hands, feet, and tongues to serve the truth, and endeavor to *make money*, generously saying that when they once get a good start, then, the truth will be liberally provided for, and in fact that the needs of the truth and not ambition or selfishness are the motives which prompt them to attempt money making. Alas, unwise stewards! Nearly all such efforts are failures, snares by which the adversary gets your hands and heads so full that all other talents are *choked*. And the very few who do "get a good start" financially are so injured by the greedy strife for gold, that they never use it as they honestly thought they would.

If when you consecrated yourself to God you had wealth—the money talent, then it should be your delight to use that talent with whatever others you possess, but never think of burying in a napkin the talent you have, to seek one you have not got. The talents which were added in the parable were the increase from *the use of the talents first given* the stewards.

The talents of oratory and sermonizing are evidently possessed by few, and hence we may well reason that sermons are not the things the Lord most wants. He is well able to give such talents when and where he sees their exercise needful, and it is the height of presumption for a steward to seek to use talents which the Master *has not given him* to use. Note carefully the exhortation of Rom. 12:1–3–9.

It is our *old*, not our *new* natures that would lead us to ignore little, humble matters which we can do, to waste our time in trying to do something *"great"* and *"grand"* which we as well as others know we have not the talents for. Let us not forget that if we were great, grand, influential orators, we would probably not be fit for the Master's use, for it is not the great he is now seeking, but the humble. If you have an eloquent tongue or other such gift, be sure to use it zealously, but always remember that it is written, *"Not many* wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to shame the wise; and God has chosen the weak things of the world to shame the powerful; and the lowly-born of the world and things which are despised God hath selected, and things which are not, to bring to nought things that are." (1 Cor. 1:26–31.) Yea, God hath chosen generally those not richest in talents or opportunities, but the poor of this world rich in faith, to be heirs of the kingdom and co-workers with him now. God has arranged his plans thus that he might hinder human pride and vain-glory—the very thing so many are disposed to cultivate. See the context above cited.

Be honest, earnest, unpretentious; and if you speak in public, or whatever you do, seek not to make self prominent and impressive, but seek to show forth the *truth*, relying upon *its impressiveness* as God intended. Remember that it is written, concerning the Gospel age and God's ambassadors, ministers of the truth, "Out of the lips of babes and sucklings thou [Lord] has *perfected* praise." So then, even if the mighty and grand of this world have to some extent honored the Lord, his assurance that his praise is most perfect in those the world does not count great and grand—in *His* "little ones," should cause us to rejoice in humility and even to avoid imitating the style, tones and methods of the worldly great.

* * * * *

Other stewards need a caution in an opposite direction; they do not quickly enough note talents which might be utilized in the Lords' service. These should remember that our commission does not limit us in the use of all, even the smallest talents, but reads,"Go *ye* into all the world and preach the good tidings." (Matt. 28:19, 20.) It is not necessary to preach in the *usual* formal manner. Preach, as the twelve disciples preached, by the way side, or wherever you find a hearing ear. If you have a good voice for public speaking and lack the talent for preparing a discourse be not ashamed of it, and do not try to memorize some one else's words. By so doing you will fail of good results. Better far, if opportunity offers and you possess a suitable voice, etc., *read* forcibly and clearly something touching the subject you consider most needful to your hearers.

What we all want first of all is honesty with ourselves as well as with others; and a few words honestly spoken even though rough and brokenly expressed will carry more weight to your hearer than a parrot-like repeating of more polished sentences. To be an acceptable minister of *the truth*, pride and vain-glory must be cast out and trampled upon. Those whose object in preaching is to appear great, wise and profound are not working with the right motive and will not get the great prize.

* * *

Do not be ashamed to acknowledge it if you received your first introduction to the truth from the humblest man or woman of your town. Those who are ashamed of the humblest member of the body of Christ are dishonoring also the head of that body who used that member as his honored ambassador to bear his message.

All truth is of God and not of our fellow-men; it is *ours* when it comes to us and we receive it into good and honest hearts, no matter by which or how many channels or agencies it reached us; it all came from the one great fountain of truth. But while thanking God for the refreshing draught, let none despise, dishonor or ignore the humblest of the instruments by which the truth reached him. Remember God loves most and uses oftenest the humble. "The Lord *abhoreth* the proud, but giveth *favors* to the humble! Pride goeth before destruction, a haugthy spirit before a fall." Beloved, let us flee these snares of the adversary. Let us as wise stewards use the talents given us faithfully, and not only will they be increased, but to such stewards the Master will say, Well done good faithful servant: Thou hast been faithful over a few things [I gave thee], I will make thee ruler over many things. Our Lord wants *great, grand* co-laborers in the glorious work of the next age, but he is choosing the humble and unpretentious of the present for that honor, and when the right time comes to make us rulers over many things (talents) we shall be *"changed"*—made "like him" and be with him and share his glory and power. "He that humbleth himself shall be exalted."

DAWN IN GERMAN, PAPER-BOUND

A cheap, popular edition for loaning, etc., greatly desired by some of the friends, has finally been decided upon. The first thousand will be ready about October 1st, and orders will be filled in rotation as received. The price will be 25 cents each, the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

VIEW FROM THE TOWER

SIGNS OF RESTITUTION

[This article was reprinted in issues of July, August and September, 1896, which please see.]

FIGHT YOUR OWN BATTLES

This you must do, for there is no one else to do it for you. When your enemies compass you about like bees, when they are more than the hairs of your head, you will find few men who will stand as your defenders. When you are lied about, abused and set at naught, good men will stand aloof and see how it will go with you. If you go down they will let you go, without protest or defense. If you survive the storm, surmount the wave, fight the battle, and defeat the foe, years afterwards your friends will be glad to let you understand how kindly they have always felt for you, and how glad they are that all things have come out right. But you must not anticipate this decision. You are on trial, and they will not pronounce blindly or in advance, on the merits of the case, nor will they regard you as innocent till you are proved not to be guilty. More likely they will not even insist that your trial shall be fair. In the day of adversity, sorrow, or dishonor, some rare spirits will search you out and give you the sympathy and help that you sorely need. Let them come and welcome them with thanks, and remember them when the day of trial is past; but do not go far to seek them, or you will find your friends far fewer then, than in the days of your prosperity.

You must not expect too much of poor humanity, nor blame men too severely. They cannot read your heart. They may have listened to lies, and slanders, invented by bad men, and repeated by good men, until they are perplexed, undecided, and know not what to do. Let them alone. The more you talk to them, the more they suspect your motives; the more you plead, the less they are disposed to help. Go to God in your troubles, and seek his almighty aid, promised in your time of need. He knows you altogether. With him there need be no explanation, and there can be no deception. If you can wash your hands in innocency, you can compass his altar, and receive his blessing, and He can carry you through. The devil cannot kill a man whom God undertakes to keep alive. All the liars in the universe cannot prove that gold is brass. All the slanderers in creation cannot make an honest man a rogue. If men call you a liar, keep telling them the truth. If they repeat the charge, still repeat your faithful testimony. Stand for God and God will stand for you, and by and by the change will come. Missing friends will come back. The Lord will open more doors than Satan can close; and He will set before you open doors that no man can shut; and all the reproaches and sorrows borne for the name and sake of Christ will turn to joy and blessing, if we faithfully follow him, and commit the keeping of our souls to him in well-doing, as unto a faithful Creator. —*H. L. Hastings.*

FULLY PERSUADED

We presume there was joy in heaven about the time the following letter was penned and we know there will be joy in many hearts as it is read.

The letter fully introduces and explains itself, but we wish all to note while reading, what is the *natural result* of the introduction of the truth into an honest heart prepared by discipline and experience and freed from sectarian prejudice. Note how *quickly* the truth commends itself over and beyond errors of many years growth and with every surrounding favorable to the errors and unfavorable to the truth. Note also the *effect* of the truth upon a fully consecrated heart.

Earthly prizes of worldly fame and earthly wealth, and worldly pleasures fade before the excellent glory of the great "prize of our high calling." And no wonder; if the accomplishment of the great divine plan was so grand as to be worthy our Saviour's coming from the heavenly courts to engage in it, is it not worthy the sacrifice of paltry earthly comforts or privileges on our part—if we are privileged to share in the present sufferings of Christ and also by and by in the glories to follow?

The letter is as follows:—

May 21st, 1888.

DEAR BRO. RUSSELL:—I want to write you a letter about myself: you can sympathize with me, and there is no one here that I know of, who can. But very soon I hope and believe the truth will have friends here, who will see and believe as I do. There are in this community, I think, quite a number of consecrated ones who do not see clearly, whom I humbly trust the "Chief Reaper" will permit me to search out, and be an humble instrument in his hands of leading them into the light, and more full consecration.

When I was quite a young man I felt that I was begotten of the Spirit, and if I understand myself, I was very honest and earnest in the matter. I united with the Baptist Church, and thought for a while I was all right. Being young and full of worldly-mindedness, I soon discovered that I was not living up to my duty, and so doubts came and I struggled on, but finally plunged into money making, pleasure and dissipation. And though prosperous financially and socially, yet I was very miserable and unhappy, and there was no peace. But the Lord in his goodness and mercy chastened me, and while it was the greatest trouble of my life, it brought me to my extremity, and then God took me up and comforted me, and I consecrated myself and all I have and am to his service. That was about six months ago. I then commenced to study God's Word with all the energy I had, with a view to engaging in the ministry.

When I commenced to study, and ever since, I have lived trusting earnestly in God to guide me in the way of all truth. I am 33 years of age and a little more, have a wife and three little children. I realized that I could not go to college to get the education and preparation I needed for the ministry, so I said, I am going to the feet of Jesus—He will be my teacher—and I prayed day and night as I studied, that the holy Spirit would guide me in the way of all truth.

Gradually I began to realize that in order to be a God pleasing minister, I could not preach the doctrine that most of the preachers I knew, preached. I saw there must be something wrong in the doctrines I had been taught. I saw that the parable of the Leaven surely did not mean the gospel hid in the three measures of meal until the whole lump was leavened with the gospel. I realized that Leaven meant something impure, consequently error, and I looked around me and I saw sure enough the whole lump is about leavened. I also discovered that our Master's second coming must be pre-millennial, and that according to the signs of the times, he would come long before the world was converted. So I made up my mind that the Baptist Church was the nearest right after all, and that the truly converted in that church would compose the "Bride," and so I went to work in earnest talking to our large membership of Baptists, trying to get them more fully consecrated. I also went to work on the church roll with a view of getting the negligent and unworthy to either do better or withdraw so as to keep the church pure, but soon discovered what a Herculean task this would be, so I was puzzled.

I prayed more earnestly than ever for the truth, the whole truth, and nothing but the truth. I received fresh courage and strength, studied earlier and later, and talked to my Sunday School more earnestly than ever: I am Supt. of a Baptist S. S., numbering 125. I also went from church to church and assisted in revival meetings; but the more I engaged in that, and listened to the Evangelists, and heard them teach error, and saw them work for the big number of so called converts, and saw how they deceived the young and unsuspecting, the heavier my heart got, and I almost shuddered when I thought of being ordained by men to teach. So I made up my mind that I would close out my business, and go out in the highways and hedges, and invite and if possible bring in guests for "the marriage supper of the Lamb." When I reached this decision I was better contented, and God's blessed word seemed better food for the soul than ever. And while my eyes were thus becoming ready to be opened, yet I could not see clearly—the plan would not harmonize. I was so full of the eternal torment, and no chance after death doctrine, that at times I was almost ready to give up in despair; but I had faith in the blessed promises of my Master, and I continued at his feet,

and my whole soul was filled with a longing desire to know and preach the doctrine first delivered to the saints.

By accident I came across your address written in pencil on a card, and so I wrote to you for a sample copy of your paper; you sent me two. I eagerly read them, and while I was bewildered, amazed, and almost stunned at times, yet I did not comprehend your full meaning, and I wondered who you are, and what church you belong to, etc. And I said that does begin to look like the "*Truth*," but his views are rather too broad; I must be careful, it may be another seducing spirit, but anyway, I will send $1.50 and get the paper for a year, also a copy of M. DAWN and some back numbers, and I did so. I said, I will prove it if I can as I go along, and if it is not according to the Bible, I will not hold fast to it. I am seeking after truth as earnestly, meekly and humbly as I know how, and I am not afraid to read his doctrine, for if it is wrong I know God will convince me that it is; for I have now reached the point where I have given up all else, and am relying completely on the guidance of the Word.

One week ago yesterday the DAWN and a large roll of back numbers of the TOWER came, and I commenced. I have read day and night since, almost. O, it was food to my hungry soul; and sometimes, Bro. Russell, I would just have to stop and lay the book or paper down and praise God. I was alone part of the time. The scales dropped from my eyes, and I am honest when I tell you, at times I got a glimpse into the "third heaven." The plan is such a glorious one; and I am now ready, God helping me, to commence running the race for the prize more earnestly. But O! you cannot realize unless you knew me, what a struggle I have had already, and what I will have to undergo in cutting loose from business, family, church, college and Sabbath-school relations. I have a large dry goods store, and am doing a splendid business, but I have resolved to commence closing out my stock this week. It will take me several months to wind up my business, but I want to do it as fast as possible; and in the meantime I want to continue to study, and to put in a word and a DAWN wherever I think it will do good.

But I cannot tell you how heavy, in one sense of the word, my heart has been all day today on account of a little scene I had yesterday in the house of my father. He is a well-to-do man, so far as this world's goods go, and a very strong Baptist. All my folks are Baptists. Yesterday I was with them—sister, wife, mother, father. I told them of how good God was to me, and of how my eyes had been opened, and that I was going to commence closing out my business, to go into the "Harvest Field" to work without money, and without price. They all cried as if their hearts would break, and when I went out of the room, I overheard them talking about me. They actually believe I have gone crazy, and so they are trying to keep me from studying so hard. But I must press on. The time is short, and I live in hope that their eyes may be opened too. I have given my mother some TOWERS. She is an honest consecrated woman, but much prejudiced. I have been praying very earnestly that she may know the "Truth" as revealed in God's Word.

Now this is too long a letter to write to one so busy as you *must* be, but it is a relief for me to write it, even if you never have time to read it. O, if I could only see and talk with some one face to face, that thinks and believes as you do.

May God bless you and all your co-workers in your labor of love, is my earnest wish. Yours in the work.

J. W. B.

THE BISHOP OF LONDON

We fear that we with others have caused the "Lord Bishop of London" some annoyance by the sermon published in our May issue which purported to have been preached by his lordship on Christmas day last: this we regret.

We stated, in connection with our publication of it, our surprise that so remarkable an event should have remained quiet so long, and merely published the clipping as we received it from a Brother in Ohio. We now have evidence that no such sermon was ever preached. The following letter settles the question.

The Sanctuary,
Westminster S. W.
20 June, 1888.

Dear Sir:—

I am directed by the Lord Bishop of London, in reply to your letter of the 10th inst., to inform you that the statement in the "Watch Tower" is absolutely without foundation *Harry W. Lee.*

We also procured a copy of *London Justice*, of the issue said to contain this Christmas sermon. We found it therein, verbatim, but preceded by a few words which the Ohio paper had neglected to copy. The original article had the following heading:—"A Christmas Sermon which the Bishop of London has been asked to preach in Westminster Abbey on Sunday, Dec. 25th." Thus, it appears that the sermon as printed was merely *suggested*, as a good and suitable one, for the Lord Bishop of London to preach.

We are glad to correct the mistake, but are sorry that it needs correcting—very sorry that it is not true, for the Lord Bishop's sake, as well as for the sake of the powerful influence which such a sermon and such an act would surely have carried throughout Great Britain and throughout the world.

We have no regrets on the subject, except for the annoyance of the Bishop; for we doubt not the unintended mistake has had some influence for good, in suggesting what might and should be done by many in high places. And the very fact that the sermon was suggested shows that some appreciate the situation, even if the bishops and lords do not.

PAPACY EXAMINED BY A LAWYER

DEAR BROTHER RUSSELL:— * * *

The Pope and his minions are doing their very utmost to make void that part of the "Declaration of Independence" of the U. S., which says "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, etc."

It is being strongly argued to join church and state. The moment this is effected, away go the "Liberties" of the people. What can be dearer than *liberty of conscience*, and this is what the Constitution of the United States guarantees to every American. On this point in 1854 the Pope said, "The absurd and erroneous doctrines or ravings in defence of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state." This was reiterated in 1864 by the same Pope, writing of "Those who assert the liberty of conscience and of religious worship" and "All such as maintain that the Church may not employ force." The Archbishop of St. Louis writes, "Heresy and unbelief are crimes" and are punished as other crimes "where the Catholic religion is an essential part of the law of the land." Just so, this is the very drift of the present attempt to join church and state and to obliterate article iii. of the Articles of Confederation, viz., "The said states hereby severally enter into a firm league of friendship with each other for their common defense, the security of their liberties, and their mutual and general welfare; binding themselves to assist each other against all force offered to, or attacks made upon them or any of them, *on account of religion*, sovereignty, trade, or other pretense whatever." Whenever church and state join together, it will put the shackles upon the people and upon each state severally—and thus will result a *national religion* subject to *national law* and the penalties thereto for its violation will be classified as criminal punishments and not as penalties for misdemeanors.

Listen, "The Romish Church has a right to exercise its authority without *any limits* set to it by the civil power." —Encyclical XIX.

"The Pope and priests ought to have the dominion over the temporal affairs."—Encyclical XXVII.

"The Romish Church and her ecclesiastics have a right to immunity from civil law."—Encyclical XXX.

"In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."—E. XLII.

Cardinal Manning when he was Archbishop made the Pope to say: "I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the

supreme judge and director of the consciences of men: of the peasant that tills the fields, and of the prince that sits upon the throne: of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms; I am the sole, last, supreme judge of what is right and wrong." He further says: "Moreover, we declare, affirm, define, and pronounce it to be *necessary to salvation* for every human creature *to be subject to the Roman Pontiff.*" On this point hear what Gladstone the great English statesman says:—"The Pope demands for himself the right to determine the province of his own rights, and has so defined it in formal documents, as to warrant any and every invasion of the civil sphere: and that this new version of the principles of the Papal Church inexorably binds its members to the admission of these exorbitant claims without any refuge or reserve on behalf of their duty to the crown." He also says:—"Rome requires a convert who joins her *to forfeit his moral and mental freedom*, and to place his loyalty on civil duty at the mercy of another."

Two hundred years ago Romanism was rampant in Scotland and England. Those were the days of the martyrs. It was on the first day of May A. D. 1685 when the infamous Graham of Claverhouse murdered John Brown aged 58 years, because he "acknowledged only Christ as the supreme Head of the Church," and for his answer Claverhouse said to him, "Go to your prayers for you shall immediately die." John prayed and so powerful was he in prayer, it brought the tears to the eyes of the murderer's soldiers. Upon this tragedy these verses were written:—

"My widow, my orphan, O God, I resign
To thy care, and the babe yet unborn, too is thine;
Let thy blessing be round them, to guard and to keep,
When o'er my green grave forsaken they weep.

At the door of his home, on the heather he knelt;
His prayer for his family the pitiless felt;
The rough soldiers listened with tears and with sighs,
Till Claverhouse cursed him, and bade him, arise.

For the last time the lips of his young wife he kissed,
His dear little daughter he clasped to his breast:
'To thy mother be kind, read thy Bible and pray;
The Lord will protect thee when I am away.'

Isabel, farewell: Thou shalt shortly behold
Thy love on the heather stretched bloody and cold.
The hour I've long looked for hath come at the last!
Art thou willing to part?—all its anguish is past.'

'Yes, willing,' she said, and she sought his embrace,
While the tears trickled down on the little one's face.
' 'Tis the last time I ever shall cling to thy heart
Yet with thee I am willing, yes, willing to part.'

'Twas a scene would have softened a savage's ire;
But Claverhouse commanded his horsemen to fire;
As they cursed his command turning round to retreat,
The demon himself shot him dead at his feet."

It has long since been said that history repeats itself, and it behooves every child of God who is "born again" to live nearer and closer to his heavenly Father, for the "tares" are growing rank on American soil, and the seed of the Word is being almost choked out, having scarcely a breathing place in this broad land, where unbelief and infidelity appear to hold sway. It is the great aim of the Catholic Church to bring everything to her grasp, no matter at what cost, or who shall suffer thereby, and she and her votaries are laboring most assiduously to get control of both the civil and religious affairs of this nation. D. COWAN.

[We have given only a part of Bro. C.'s letter, omitting certain reflections upon the course of the President of these United States for having sent a token to Pope Leo XIII., on the occasion of his recent Jubilee celebration. While Mr. Cleveland had the right to make a present to whom he pleased, we believe that as President, and while holding the *office*, he should have recognized no foreign potentate by a gift, even as the law expressly *forbids* him to receive a gift from any of them. Occupying the office he does, his conduct, gift, etc., were certainly to be regarded as *representative*, as from *the people* of this land. Nevertheless let it be said on his behalf that the improper act was done in the least offensive form possible. For had Mr. Cleveland's purpose been the reverse of what it was—had he purposed an insult, he could not have found a present implying more irony and sarcasm than the very one he did select—a copy of the Constitution of these United States. Had the German Emperor sent a copy of Luther's protests and had France sent a copy of the decree for the *Confiscation of the Papal States*, issued by Napoleon Bonaparte, the *joke* would have been complete. For the Constitution of these United States was almost as great a blow to Papacy as either of the others. Perhaps a greater blow, but *less direct*.

But then, let us remember that *our* government is in no danger of overthrow. Our government is not yet set up. We are *waiting* for that Fifth Universal Empire under our Lord, which shall displace and replace all human governments. When we pray "Thy Kingdom Come," we should remember that God tells us that its *coming* into power will be in connection with the breaking in pieces of all human governments in a time of trouble such as was not since there was a nation." Knowing this, we can view with complacency (though not with indifference) the various agencies at work for the overthrow of all nations—even this one which we regard as the best government *man* has ever been able to frame.

Let us not then become immersed, even to a slight degree, in the affairs of this world, but faithfully and always remember that *"our citizenship is in heaven."* For it let us spend our time and talent—in explaining its constitution, its liberties, its glories and in pointing out its foes.—ED.]

PAPAL LOVE FOR THE BIBLE

AND FOR PROTESTANTS

A large number of copies of the Bible were recently burned in Barcelona, Spain, by order of the government—of course at the instigation of the Church of Rome. The following, translated from the *Catholic Banner*, the organ of Papacy there, shows that they approved and appreciated the action. It said:—

"Thank God, we at last have turned towards the times when those who propagated heretical doctrines were punished with exemplary punishment. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past. Our Catholic heart overflows with faith and enthusiasm; and the immense joy we experience as we begin to reap the fruit of our present campaign, exceeds all imagination. What a day of pleasure will that be for us when we see Anti-clericals writhing in the flames of Inquisition!"

To encourage another crusade, the same paper says:—

"We believe it right to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may *venerate their memory*:—*

By Torquemada—

Men and women burnt alive	10,220
Burnt in effigy	6,840
Condemned to other punishments	97,371

By Diego Deza—

Men and women burnt alive	2,592
Burnt in effigy	829
Condemned to other punishments	32,952

By Cardinal Jiminez de Cisneros—

Men and women burnt alive	3,564
Burnt in effigy	2,232
Condemned to other punishments	48,059

By Adrian de Florencia—

Men and women burnt alive	1,620
Burnt in effigy	560
Condemned to other punishments	21,835

Total number of men and women burnt alive under the ministry of 45 holy Inquisitor-Generals	35,534
Total number burnt in effigy	18,637
Total number condemned to other punishments	293,533
Total	347,704

* [We presume, without question, that these murders were done by command of the Spanish Government, but as all the officers of that government were Roman Catholics, and all subject to papal control, they are properly chargeable to the papacy direct.]

THE EMPHATIC DIAGLOTT

We are in receipt of many letters asking, whether this work is of any value to English readers who have no knowledge of the Greek. We answer, Yes; it is specially designed for such: and the Diaglott, together with Young's Analytical Concordance, are worth more than a year's study of the Greek. Both should be in the hands of every Bible student; but if you cannot afford both, the Diaglott is the most valuable.

Many orders come for the Diaglott from persons not subscribers to the TOWER, and for extra copies for friends from those who are subscribers. Hence, we must explain particularly, why we can supply this work to TOWER *subscribers only*, and to these only one copy each, at the special price $1.50. The reasons are as follows:

Some years ago a Brother, who is a great friend to the TOWER, and a great admirer of the Emphatic Diaglott also, suggested that, Every student of God's plan, as presented in the TOWER, ought to have the aid which the *Diaglott* affords. The difficulty which seemed to stand in the way was, that it is of necessity an expensive work (Retail price in cloth binding $4.00, postage 16 cts.=$4.16.) and the great majority of our readers are far from wealthy, like the majority of the saints in all ages. To meet this difficulty, the Brother proposed to the TOWER PUB. Co., that, if they would be at the trouble and expense of mailing the books, he would supply *one copy each* to all TOWER *subscribers*, at a price to bring the book within the reach of all, viz. $1.50, including postage.

This was begun when our subscription list was much smaller than now, and is still continued: New readers of either DIAGLOTT or TOWER need *both*. Subscribers will please save us the annoyance of refusing, and returning their money, by ordering only one copy of the Diaglott: unless your first copy has worn out,—in which case, in ordering another, mention this fact. The only way for others to get the book at this special price is to subscribe for the TOWER: and the Diaglott must be mailed direct to the subscriber and not to another person.

VOL. IX ALLEGHENY, PA., AUGUST, 1888 No. 12

BISHOP R. S. FOSTER'S VIEW

Instead of our own, we present this month a VIEW of the nominal church in general, and of the Methodist church in particular, as seen and described by one of the foremost Methodist Bishops of our day, as we clip it from *The Testimony* as follows:—

"The church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the church; and as a satisfaction for all this worldliness Christians are making a great deal of Lent, and Easter and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same, and the Protestant church is fast reaching the same doom.

"Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, and impure gospel, which summed up, is—a fashionable church.

"Do not Methodists, in violation of God's word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies and often the wives and the daughters of the ministry, put on gold and pearls, and costly array? . . . . Can any one going into a Methodist church in any of our chief cities, distinguish the attire of the communicants from that of the theater and ball goers?

"Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion, and are often sneering skeptics, go through a cold, artistic, or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances spirituality is frozen to death.

"Worldly socials, fairs, festivals, and such like, have taken the place of religious gatherings, revival meetings, class and prayer meetings of earlier days. . . . . The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought not places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages, and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry, without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of entire sanctification is rarely heard and seldom witnessed to in the pulpits."

SELF-CONTRADICTORY

DEAR TOWER:—THE LIVING CHURCH, a Protestant Episcopal authority, not long since placed side by side, on the same page, two articles, "Studies in the Catholic Creed" and "Preserve the Prayer Book;" a comparison of which may be profitable to the Little Flock.

In the first article, commenting upon that clause in the Protestant Episcopal creed "I believe in one Holy, Catholic, Apostolic Church," the writer says, that "it is Catholic because it teaches *all the doctrine which must be universally received.* She is therefore as a whole, the *infallible teacher* of mankind. The *Scriptures are infallible*, but they need an *infallible interpreter.*" (The italics are mine.) Of course the rest of the article is devoted to proof of the position assumed, that the Protestant Episcopal Church is that needed "infallible interpreter;" in the course of which he says, "She was and is the *repository of truth for all nations;*" that the Bible is received "only on the *authority of the Church,*" that "she *decided* what was, and what was not *inspired.*"

The second article mentions several very fallible disagreements in this "infallible" Church. One party desires "to strike out the word "Regeneration" from the Baptismal office. Another section would "throw open their pulpits to ministers of other Christian bodies;" and although the writer joyfully records failures thus far in these, to him questionable movements, he regretfully admits that "they *have been invited* to make their communions with us, and *have done so.*" One portion of this infallible church claims the "*Real Presence* of Christ in the Eucharist," which is opposed by another as a relic of Pagan idolatry. Again, there is a contention over the matter of representation of the dioceses in their general conventions, a movement being on foot, magnanimous and perfectly fair upon its face, which will surely result in loss of individuality to the smaller dioceses, and centralize the power and influence in the larger and wealthier ones. So it was in civil as well as religious Rome; so it will result with them. It always has been, and until one Righteous Judge shall come, will continue to be so.

It therefore appears that this Church "as a whole," does not know whether or not baptism regenerates; whether or not other than their own clergy should preach in their own pulpits; whether or not they may "communicate" with other Christians, and whether or not Christ is really present at Communion. This Church, which is vacillating on the point of permitting its privileges and honors to be monopolized by the wealthy, this is another institution which presumptuously claims to be infallible, and expects from its members an unreasoning obedience.

Let *us* WATCH and *pray*, and being out of Babylon stay out. As ever yours. WM. M. WRIGHT.

[Amidst all the systems claiming infallibility, where may simple souls expect to find the true infallible guide? Surely in the Word of God alone. And while not discarding the assistance of those whom God hath raised up as teachers and aids in various ways to the body of Christ, but receiving their aid gladly, their value must always be decided by the Word of God, by which we must prove all things.

Teachers have no right to give out their opinions upon Scripture, without giving also the Scriptural reasons for drawing their conclusions. Then, each hearer should use his own head in deciding whether or not the conclusions sug-

gested are to be considered the logical sense of the Scriptures.

The day of swallowing the *ipsi dixit* of fallible men, merely because they hold reverend titles, is past. People are coming to see, that if a doctrine is taught by the Bible, be it ever so obscure, or symbolic, they can comprehend it, if it can be logically proved by and from the Bible. And, to thus expound God's Word, is the province of any teacher sent to God, whenever, wherever or whoever he may be, and with or without titles.—EDITOR.]

BROTHER TACKABURY'S DEATH

After a protracted illness Brother Tackabury died Sunday morning, Aug. 5th, of consumption of the lungs. The last three months were a season of painful waiting and longing for the grim enemy, death, to finish his consecrated sacrifice. Though inclined, at times, to wonder why our Lord did not sooner permit the executioner (Satan, Heb. 2:14,) to snap the last cord, he was far from desiring to dictate in the matter, and accepted the weeks and months of weakness and pain as among the "all things" which he knew were being overruled for his good according to God's promise. Such experiences may be permitted as tests of faith to develop our trust in God; or, they may be profitable to us as giving experiences which will the better enable us to sympathize with the poor dying world in general, many of whom experience similar afflictions, without the supporting grace and strength of the everlasting arms, which carry us through victoriously.

During health it was his chief pleasure to tell the glad tidings of great joy which shall be unto all people,—that the sins of the world had been fully atoned for by the blood of the Lamb of God, and that in consequence "times of restitution of all things" (Acts 3:19-21.) shall come, when, at his second advent, the great King of kings shall take the dominion of the world out of the hands of "the prince of this world." And when confined to his room, and bed, and only able to converse in low tones, the same gospel of restitution was his theme; interspersed with explanations concerning the future work of the Church, the Bride, the Body of Christ, after the union of all the members with the Head, in glory and power, as the Royal Priesthood; to both rule and teach, and thus to "bless, all the families of the earth."

His fervency of spirit, his patience, his strong confidence, and his explanations of Scripture, backed by an honorable, upright life in his community, seem to have made a favorable impression, so that when the Editor preached his funeral sermon, to an intelligent congregation, of about one hundred and fifty of his towns-people, gave close attention for nearly two hours.

His desire was, that his death might accomplish as good results, to the glory of God, as his life. We trust it may be so, and have already heard good reports that the truth is making progress there.

Our readers will remember Bro. T., as one whose name has appeared occasionally in the TOWER as a contributor. He was, some years since, the pastor of a Methodist congregation in New York, and some will recall his open letter to that congregation, published in our issue of Feb. '83. For about a year he assisted us in the correspondence department of the TOWER, answering many of your letters. He died trusting in the consummation of our hope as set forth in 1 Cor. 15:51-53. "Blessed are the dead who die in the Lord *from henceforth;* yea saith the Spirit, they rest from their labors, but their works follow with them." Rev. 14:13.—See TOWER of May 1886.

LETTERS TO OUR CHILDREN—No. 2

THE TRINITY

DEAR MARION:—Your questions on the Trinity have been received, and after careful thought I have concluded it will be best to first study in the Scriptures the relationship of the Father, Son and Holy Spirit; and afterwards take up your questions and quoted objections. After getting the clear light of the Bible on the subject, we will be better able to compare and examine human reasonings and objections.

Our first text will be from Bro. Paul, the greatest reasoner and greatest theologian of the Bible. "Concerning therefore the eating of things sacrificed to idols, we know that no idol is anything in the world, and that *there is no God but one.* For though there be [those] that are called gods, whether in heaven or on earth; as there are gods many and lords many; *yet to us there is* ONE GOD, the Father; (of whom are all things, and we unto him,) *and one Lord,*—Jesus Christ, (through whom are all things, and we through him)."—1 Cor. 8:4-6, Revised Version.

In the Hebrew language in which the Old Testament was written there is a word [*Adon,*] which means in English *lord* or *master.* Thus, Sarah called Abraham *lord.* So Abraham, the angels, Gen. 19:2; and Ephron, Abraham, 23:11; and Jacob, his brother Esau, 32:4. Joseph was lord of the treasures of Egypt, 45:9. God is Lord of lords, Deut. 10:17. Young's Concordance will show you many other cases.

The title, *God,* was applied by the heathen to their idols and Gods of their imagination, but in Scripture it always refers to our Heavenly Father except in a few places where it is used of the *children* of God; and in the case of Jesus our Lord, who is the first born SON OF GOD, and inheritor of his Father's nature and name.

Our first text shows us, that while our Lord Jesus and his brethren—all children of God, may sometimes be called by their Father's name, yet strictly there is but "one God, the Father." His name as made known to his ancient people, the Israelites, is *Jehovah.* This name is unfortunately covered up in most places in our English Bibles by the translators rendering it "the LORD" and "Lord GOD." Still, you can find it by noticing that it is printed in small capital letters, as LORD or GOD. When printed simply "Lord" it is from some other Hebrew word. [Adon, Baal, etc.] Young's Concordance will make this plain. In the Revised Version Exod. 6:2-3 reads:—

"And God spake, unto Moses, and said unto him, I am JEHOVAH; and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty; but by my name JEHOVAH I was not known to them."

On one occasion, Ex. 3:14, He calls himself by another name, "I AM THAT I AM," Yet it is scarcely another name, being from the same root as Jehovah. Read verses 13 to 18 and notice notes in margin of Revised Version. Jehovah means He who *is,* or He who will be. That is, the self-existent one; the one who has immortality or life in himself. This, God only possessed. It is his nature. He has since given this nature to our Lord Jesus, and will in the resurrection give it to all the overcomers of the Gospel age; that is, to every member of the Body of Christ, to those who in this age receive the privilege of becoming "Sons of God." Read carefully 1 Tim. 6:16; John 5:26; 1 John 3:1-2.

Now read Deut. 4:39. "Know therefore this day, and lay it to thine heart, that Jehovah he is God in heaven above and upon the earth beneath; there is none else" [none other]. Read this again carefully as if God himself spoke it to you personally, for so he does. Read also Deut. 32:39; 2 Sam. 7:22. We will read also Isa. 44:6-8. "Thus saith Jehovah, the King of Israel, and his [Israel's] redeemer, Jehovah of hosts; I am the first and I am the last; and beside me there is no God. . . . . Is there a God beside me? . . . . I know not any." Again, Isa. 45:18-22, "For thus saith Jehovah that created the heavens; he is God that formed the earth and made it; he established it, he created it not in vain, [to be burned up, as some ignorantly think,] he formed it to be inhabited: I am Jehovah; and there is none else, there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else."

God spoke this long before he had sent Jesus to be our saviour and redeemer, so that he was then the only redeemer and saviour; and really it was true after our Lord came, because only God can save, and he does save only in his own way,—through the death of "the Lamb of God" (John 1:29) which he himself also provided. There is no other way. (John 14:6.) Paul says, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all."

Paul generally says things very clearly. Could he be any plainer than he is here? Paul does not say, "Now there are three Gods; and as Satan had upset their plans in Eden by leading Adam and Eve astray, they three put their heads together, and thought out a plan to try to outwit Satan. One was to remain in heaven and profess to be the superior one, and to be angry with mankind. One was to come and live on

the earth and call himself the Son of God, and profess to do the will of the one in heaven. Why should he if he was also a God, equal in power, knowledge and wisdom with the other? Or, as some put it, really the same one who was in heaven all the time? Then the third God was to come down at the beginning of the public work of the second one, in the form of a Dove, and appear to fill him with the necessary power to do the first one's will. If these are three Gods of equal power, such a pretence would seem foolish and wrong to me; if all three apparent Gods were not three, but really the one God, appearing to be three, how much worse? Then again the pretense of one of them dying and appearing to be dead for three days, and being raised up by another, when there was not another but only one; and if that one had died, the universe would have been without a God for three days; rather *forever;* for that which is dead cannot make itself alive. But worse confusion than all, those who teach these absurd ideas say that the God's nature cannot die—which is true. How foolish all this appears when we compare it with Paul's plain statement. "There is one God, and one mediator between God and men, the man Christ Jesus." A mediator is a mutual friend who seeks to make peace and harmony between two persons who are *out* with each other.

Our Lord Jesus himself usually called himself the Son of man, that is, the Man; the man promised in Eden who was finally to destroy Satan and deliver both Israel and the rest of mankind. He also and often called God his Father (which we will study by and by,) but never spoke of himself either as one of three Gods, or as the one God. On the contrary, he says in harmony with all the prophets: "This is life eternal, [will lead to endless life,] that they should know thee the only true God, and him whom thou didst send, Jesus Christ."—John 17:1-3.

In our next we will study that wonderful one who came to tell us about God, our Lord Jesus, the Anointed.

Papa,—W. I. M.

FAITH

Faith soars and sings on her tireless wings;
Though Woe assail, with her blinding hail,
And Pain come near
With her words of fear.

"Through all the day on her love-tracked way,
Her burnished eye is turned to the sky,
As if something there
That were wondrous fair,

"Her soul has bound, in its gold threads round;
And ne'er again, can the hand of pain,
Nor aught of woe
That we mortals know,

"Bring Faith's wings back from the shining track,
Whose end she sees by the healing trees,
Where waters run
In a glowing sun,

"And days are bright with seven-fold light,
And the moon is clear as the sun is here;
Where gates of pearl
In their colors whirl,

"Like rainbows blent in the Orient;
And walls are fair with their jewels rare—
Oh, her anchor holds
To the streets of gold!

"And she soars and sings on her tireless wings,
For some day she in that nest shall be,
When it cometh down
On the mountain's crown!

"And his feet are set on Olivet
Who went away at the close of day
To return again
With a kingly train.

"Oh! naught faith cares for the scorn she bears:
Will not her Lord bring sure reward,
In the coming hour
Of his pomp and power?

"When the waste shall bloom and the robber tomb
Engulf no more on the sea or shore
And knowledge be,
Like the deep broad sea?

—*S. Roxana Wince.*

ESTABLISHED, STRENGTHENED, SETTLED

"The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."—1 Pet. 5:10.

The above words were penned by the Apostle Peter who, after years of experience in the Master's service and under his discipline, through much tribulation had evidently reached the blessed experience of one established, strengthened and settled in the faith and in the practice of the principles of the gospel. Peter had much to suffer and endure in his continuous effort to overcome. In common with all our Lord's disciples, he had much to bear from without, in the way of reproach, and sometimes of persecution, for the Truth's sake. But he had probably much more to contend against from within, his disposition was naturally impulsive, wavering and difficult to bring under restraint, even when the Truth was clear to his mind and when his affections were fastened upon the Lord.

It should be the aim of every truly consecrated saint to reach this desirable state of strength and settled establishment in the faith. This condition cannot be reached at a single leap; it is gained by a gradual steady growth under the discipline of suffering—as the Apostle says, "after ye have suffered a while." "Now," as St. Paul remarks (Heb. 12:11, 12), "no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yielded the peaceful fruit of righteousness unto them which are exercised thereby." "Wherefore" with him we would add, "lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way."

Are you weary and disheartened in the journey, discouraged at your slow progress, and almost overwhelmed with the cares and various besetments of this life. Is a lethargy and indifference creeping over you, cooling your ardor for the Master's service, relaxing your energies in that direction, and enlisting your interest more and more in other matters? Then beware! It is high time to wake up. Be sober; be vigilant, because your adversary, the devil as a roaring lion walketh about seeking whom he may devour. Sometimes he goes about as a roaring lion, and sometimes as a skulking serpent in the grass.

Sometimes, lion-like, when we are off guard he springs upon us unawares, stirs up the evil of the old nature, and unless desperately resisted he will take full control and drive us on to ruin. Or he will endeavor at least to turn us off the track of the narrow way. And sometimes, serpent-like, (2 Cor. 11:3) he assumes a pleasing and seemingly reasonable aspect, and endeavors to beguile us from the way. If we permit ourselves to be so off guard either by neglect to feed upon the truth, or by indifference to the reception and cultivation of its spirit, we may be sure that our ever vigilant adversary will gain an advantage over us which we may not be able to resist.

Our only safety, then, is in giving earnest heed to the Apostle's counsel. Be sober, be steadfast in the faith, be vigilant, and resist the adversary. We find foes within as well as foes without which we must not deal too gently with. The human nature which we covenanted to crucify must not be too sensitively regarded by ourselves, though we should be careful and thoughtful in our dealings with others. We must let the human nature die, and rejoice to see the new nature triumph over it. We must look our old nature squarely in the face anxious to see all its deformity, and thankful for a brother's or a sister's kindly showing of the same; and even the heartless rebuke of an enemy, or the impatient criticism of an unwise but well meaning friend, should be soberly considered and profited by, though it may severely wound the sensitive quivering flesh. All this is a part of the crucifying process, a part of the humbling under the mighty hand of God—under the discipline of his truth. If we study it carefully and cultivate its spirit day by day, seeking constantly to purge out all that is contrary to it, our characters will mature, ripen and grow more and more like the glorious model given for our imitation.

Our convictions of the truth will become more settled and clear; our faith in God and in the power of his love and grace will be more and more established. And our constant effort to learn and to do the will of God will harden into habit, and thus we will grow strong in the Lord and be able to strengthen and to confirm the faith of others.

If we have cares, we are invited to cast all our cares upon the Lord, knowing that he careth for us. And we have the encouraging assurance in the midst of present trials that we shall receive a crown of glory that fadeth not away, if in steadfast sobriety and humility we work out our salvation with fear and trembling, having been first redeemed with the precious blood of Christ, and thus through faith having gained the privilege of working it out. And we are comforted in the midst of trials with the blessed assurance that while God resisteth the proud, and they also resist him, he giveth grace to the humble. Let us humble ourselves therefore, dear fellow members of the called and Anointed body, under the mighty hand of God, that he may exalt us in due time. And let us bear in mind that not all of the suffering and cross-bearing comes from the world's opposition to the truth, but that much of it must necessarily come from our faithfulness, not in excusing and cultivating, but in humbling and subduing the evil propensities of our fallen nature. "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whosoever looketh into the perfect law of liberty, and continueth therein, he, being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1:23-25.

"Oh, to be nothing, nothing,
Painful the humbling may be;
Yet low in the dust I'd lay me
That the world my Savior might see."

CHRIST LIFTED UP

"And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32.

There have been various speculations with reference to the Lord's meaning, relative to being "lifted up." It seems to be a peculiarity of human nature, especially until we come to a position where we have learned that *our own thoughts* are frequently stumbling stones to us, and have learned the lesson that we must cast aside our favorite opinions and seek the meaning of the words from the context, to decide that a passage *must be understood* in some way more difficult to understand than the simple narrative itself. And many a Bible student has gotten himself into quite a labyrinth of difficulty from endeavoring to make out of simple statements something more elaborate than the Lord put into them; and yet the simplicity of the truth,—the simplicity which all the children of God should observe, will be to receive the Word as little children, and understand it just as it reads. With the idea of elaborating the thought, many have undertaken to say, and to imagine themselves, that the lifting up of the Son of man, meant his glorification: I, if I be glorified, will draw all men unto my glorified condition, is what they prefer to have it mean, and therefore they so construe it. But that would be a wresting of scripture, for nothing of the kind appears in the passage.

The passage clearly and distinctly says the lifting up referred to was a lifting up at the cross. "These words spake Jesus signifying what death he should die." If we would always let the context tell us just what is meant, how much difficulty it would save ourselves and others. The same Greek words here rendered "lifted up," are elsewhere used, as for instance, in John 8:28, "Then said Jesus unto them, When ye have *lifted up* the Son of man, then shall ye know that I am he; and I do nothing of myself, but as the Father has taught me, I speak these things." Who was to do the lifting up? Not the Father, nor the Lord Jesus himself, nor the Holy Spirit, but *ye*—When *ye* have lifted up the Son of man. It evidently then does not refer to an exaltation to glory. The same Greek word is used also in John 3:14. "And as Moses *lifted up* the serpent in the wilderness," Did Moses glorify the serpent? Not at all "As Moses lifted up the serpent in the wilderness, even so must the Son of man be *lifted up*, that whosoever believeth in him should not perish but have eternal life.

It is a fact of course, not a fact taught by this passage but taught by other passages, that our Lord Jesus after he was lifted up upon the cross, after he had died for our sins, was highly exalted; and that he is glorified now, and forever. But what we are here noticing is, that this fact is not taught in this passage; nothing in this passage favors any such construction. Some who take the view which we have presented, that the "lifting up" referred to the glorifying of the Lord have an object in view: they wish, as they sometimes say, to do away with the wooden cross. They wish to set aside the importance of the *death* of Christ which this text, properly understood, shows. In the very next verse the Jews show that they understood exactly what our Lord meant, when they answered, We have heard that when Christ cometh he will never die, he will live forever; how is it that you say the Son of man will be lifted up? We see that the Jews understood it, the disciples understood it, and our Lord expressly spoke it, with reference to the death he should die, and not with reference to his exaltation to glory.

Now, then, it makes just this difference. Taken in the way the Lord gives it, it makes the cross of Christ the very center of the whole plan of redemption; just as the Lord meant it should be; just as the Scriptures everywhere present it to be, —the very center of the whole plan. For our Lord to be crucified, to be "lifted up," to die, was a necessity which lay at the foundation of the divine plan. The death of Christ, "the Lamb of God which taketh away the sin of the world," was the only way by which mankind could be brought into harmony with God. Thus we see, that the *drawing* of mankind was dependent on the death, the lifting up, of Christ.

Not only is the cross of Christ now a stumbling-block, which very many do not like, and which many are ignorantly stumbling over, but it was a rock of offence to the Jews. They could not understand why the great Messiah who was to be so powerful, and an everlasting deliverer, must die. They could not see how or why the cross was connected with the fulfillment of the Covenants. But, our Heavenly Father's ways, as we have learned, are not man's ways, and His plan was, that the one who should restore Israel and the world, and be the King of glory, should be also the one that would prove and show his worthiness by his obedience even unto death, even the death of the cross, as the Ransomer of all. So, then, we see that the cross of Christ is truly indeed the center of God's plan for blessing all the families of the earth. If I be lifted up I will *draw men*;—If I am not lifted up I can never do so. Whenever, therefore, any attempt to show that the cross of Christ was not a necessity, that the penalty of sin was not death and that it was not necessary for our Lord Jesus to *redeem* mankind from it—by giving his own life as our ransom price, let this, one of the hundreds of passages that point to *the ransom price*, Christ's death, as the *foundation* of all our hope, be the answer to such; and show that sinners were not drawn to God until first the penalty against all had been paid, by our redeemer, who "bought us with his own precious blood"—his death—the sacrifice of his life. Not until all were thus redeemed, at Calvary, was the gospel, the good tidings of great joy, sent forth unto all people,—drawing all by promising everlasting life to all who would obey the great Redeemer. The fact is incontrovertible, that "life [everlasting, for restored human sons of God], and immortality [the grand superlative degree of life, which pertains to the divine nature only, and is offered as the great *prize* to the overcomers of the Gospel age—the church] were brought to light through the *gospel*. And the gospel was never declared (except in a prophetic and typical way to the typical Israelites), until after his resurrection our Lord sent forth his disciples saying "Go ye into all the world and preach this gospel [good tidings—of a hope for life through the ransom given for all] to every creature."

I WILL DRAW ALL MEN UNTO ME

"The love of Christ constraineth [draweth] us."—2 Cor. 5:14.

Nearly two thousand years have passed since the ransom price for sinners was paid—since the Son of man was lifted up—and even in this most favored day we see that the vast majority of men are still in ignorance of this great gift of God; and that they have not been drawn by the Lord even in the remotest sense conceivable. And when we think of the still greater mass of mankind who have died during the centuries past without being drawn, our faith in the Master's promise compels us to look to the Millennial age for its fulfillment. And why not? If infinite wisdom permitted four thousand years to elapse from the time that sin entered the world, and death, the penalty of sin, was inflicted with all its train of woes, before the ransom was given, why should we

not presume that a long period might elapse after the ransom had been paid, before the general drawing promised should take effect.

Our Heavenly Father loved his creatures all those four thousand years before sending the Redeemer, and he sympathized with them in their fallen and dying condition just as much as he does today; for he changes not. Now he has allowed almost two thousand years more to elapse, and yet the drawing power of Christ, we might say, has not begun to affect the world. Strange! says human shortsightedness, if God so loved the world as to give his Son to redeem all, and if Christ so loved us as to freely deliver himself up for us all, wherefor this tardiness in bringing to pass the promised blessings? Why should two thousand years intervene before the drawing of all men begins?

Careful study into the wonderful plan of God discovers both love and wisdom even in this seeming tardiness; for all this time the drawing power of Christ has been exerted upon a special class—a class in whom the love of God and of Christ as manifested in this lifting up, awakens such a sense of gratitude as to draw them to follow in his foot-prints at any cost of tribulation, distress or persecution. And this class of zealous, devoted faithful souls the Lord designs to associate with himself in the great work of blessing, drawing and saving all his purchased possession.

Thus Christ does draw some now—a "little flock," he terms it, in comparison with the masses of men. And these shall be his bride, and the first fruits of his great sacrifice. As the Apostle expresses it, it is the love of Christ that constraineth or draweth us now; and how strongly that cord of love has drawn the saints, has been wonderfully manifested in their sufferings, self-denials and self-sacrifice, even unto death: and that often in the most revolting forms. Many in the days of Papal persecution rather than deny their faith or walk according to the spirit of the world were so drawn by the love of Christ as to submit to all sorts of indignities and ignominous deaths by cruel rackings, burnings and tortures of every description.

What a wonderful power is the love of Christ, made manifest to us through his lifting up on the cross for our redemption! It has not lost its power yet to draw some, and to hold them in loyalty and fidelity to Christ even against all the subtle and deceptive influences of this "evil day," and these perilous times. Yes, the love of Christ still draws the saints, so that they do not seek to do their own pleasure but the will of God. And this will of God in them controls in all the little affairs of life—in the house-keeping and the training of families; and into business life, at the counter, the office, and the work-bench; it influences them when seen and when unseen, in the light and in the dark, in thought as well as in action and word. The love of Christ is thus constantly constraining a faithful few, restraining all evil propensities and strengthening, ennobling and beautifying character, while affecting all their relationships with families, friends, neighbors and business associations.

The power which constrains or draws the saints into harmony and union with Christ, and through him with our Heavenly Father, is the truth. Hence the more clearly we discern the truth, the more it can influence or draw us. The truth shows us our condition in sin and condemnation; and by showing us God's provision for our recovery, the truth discloses to us the love of God and our Lord Jesus. A little truth draws a little; and the full clear truth, received into good and honest hearts, is a power,—*the power of God, working in us to will and to do his good pleasure.* Without this power of the truth we cannot even *will* aright; the truth directs our wills; and to such as have consecrated wills in harmony with God, the truth is the greatest motive power to good deeds. A knowledge of this same truth of God, of which the lifting up of Christ is the foundation principle, will be the drawing and moving power of the Millennial age also, and in a similar manner, only there will no longer be besetments, or drawings of the adversary in contrary directions. Satan will then be bound, restrained from deceiving and drawing away from God. It will no longer cost what it now does, and what it has cost in the past, to will and to do right; for not only is Satan to be bound, but a highway (a public thoroughfare) is to be cast up, and all the stumbling stones are to be gathered out, and no ravenous beasts of prey (no fierce temptations) shall go up thereon, but the ransomed of the Lord shall walk there with none to molest or make them afraid. They shall go forth with joy and be led forth with peace, with every influence in their favor.—Rev. 20:2; Isa. 35:8; 62-10.

There are various reasons why the number drawn in this age is comparatively few: Some indeed are wilful sinners, "children of the devil," who love darkness rather than light because their deeds are evil. And then the god of this world has so blinded the minds of a better class with doctrinal errors that they do not recognize and cannot appreciate the truth; and the deceptive aspect of the things of this present life deceive others, drawing and constraining them to such an extent as to offset the drawing power of the truth. Even where the seeds of truth fall into hopeful soil and begin to spring up they are often choked by weeds and thorns such as the absorbing cares of this life, the love of this world's approval, and the deceitfulness of riches, or the hope of acquiring them.

While the whole world is in this condition of imperfection, weakness and sin, we cannot expect otherwise than that the vast majority would be influenced by their surroundings, their appetites, and the deep degradation into which they have fallen. What hope is there then that the time will ever come when Christ will draw all mankind unto him? If the truth is unchangeable, and if it does not draw the masses of men now, what prospect is there that it will ever draw them? None whatever from a human standpoint. We have no such assurance except God's Word. Our Lord has promised not only that he would draw a "little flock" in the present time (John 6, 37, 44; Luke 12:32), but that in due time he will draw all men; and that for this purpose this little flock shall be exalted and associated with himself, that the knowledge of the Lord shall fill the whole earth, and that the power of the adverse influences of the present time shall be broken. The chains that now bind men, as slaves to sin, shall be snapped asunder; and all will then have power (liberty) to become sons of God.

Sin is represented in the Scriptures as a great tyrant compelling mankind to do his bidding; and the fallen race is so fettered by inherited weaknesses that none can do otherwise than obey him except such as hear the truth and appeal to Christ to have their shackles broken, to obtain liberty from him. Such are freed from further service of the tyrant, Sin, and may become sons of God, servants of righteousness, and have everlasting life.

This matter of returning to harmony with God through Christ, being moved or drawn by the truth whose centre is the cross is therefore a liberty, a privilege, granted to believers in Christ—a privilege that men are incapable of appreciating or using so long as they are bound in ignorance, under the power of evil and their own inherited weaknesses. We sometimes say that men are free moral agents, free to choose good or evil, yet evidently this is the case only to a very limited extent. The first man indeed was created a free moral agent, but since the fall all have been measurably under bondage to sin, and are held in this slavery by their own inherited as well as cultivated weaknesses, under circumstances which none is able to control, until, under God's arrangement, Christ shall take the power into his hand. The Redeemer of all is to take the kingdom and dominion of earth, and is to break off the shackles that are now fettering the world, and hindering even those who desire to love and serve the Lord from being drawn thereto.

It was needful that our Lord should die to redeem men, but more is necessary to the complete success of God's great plan. According to that plan the Ransomer must also be the Deliverer to free those purchased with his own precious blood from the shackles of sin—ignorance, prejudice, perverted tastes and inherited weaknesses, and many from the tomb itself. He could not deliver one, until he had redeemed them, but the object of redeeming them was that he might set them free from the bondage of sin and its penalty, death. The Prophet Isaiah foretold the ultimate object of our Lord's great work which began with his sacrifice for our sins, when, speaking for Christ, he said, "The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1.) Those who have learned of God's great plan of the ages can see much more than others in this reference to the opening of the prison to them that are bound. We see that all the living generations of men are prisoners of Satan, fettered and bound for the tomb, the same great prison in which he has confined all the generations past, and that the great Deliverer who redeemed them must set them free, before even the willing can be drawn to him.

For this great work of giving liberty to the captives of sin and death, God has appointed the Millennial age. He not only had a due time for sending his only begotten Son into the world, and a due time in which he was to give his life a ransom for us, but he has also a due time for this liberating of sin's prisoners. That age of deliverance will be earth's great jubilee year, the antitype of that jubilee which Israel

observed every fiftieth year. In that type, the setting free of every debtor, and the return of every one to his home and possessions and privileges, foreshadowed the return of all mankind to liberty—to freedom from sin and its tyranny, to liberty such as Adam had to decide for righteousness or sin knowingly.

The great Deliverer has the emancipation proclamation all ready: it is written in his own precious blood and the hour for its special announcement is the dawn of the morning of the Millennial day.

ALL DRAWN, NONE COMPELLED

When our Heavenly Father has revealed his plan it becomes us to submit all our reasonings to what he has laid before use of that plan. Human reason must not array itself in opposition to divine wisdom, but should always be guided by the divine revelation. When, therefore, our Lord declares that he will draw all men unto him, we should avoid reasoning on this statement out of harmony with the various other scriptures which touch the same subject.

Some err in this matter, and reason thus:—Our Lord Jesus is exalted to glory and he himself has said, "All power in heaven and in earth is given unto me." Therefore, if he who has all power shall draw them, every one will come; for none can resist his "all power."

This would be fatalism; it would be casting aside the true significance of the word "*draw*," and substituting another idea which the Master did not express, viz., *force*. We have no more right to thus change the significance of his words than we have to change the words themselves. What our Lord meant by the term draw, is illustrated in the experience of each of us, for he used the same Greek word when telling us that, in this present age, none could come to him except the Father draw him. (John 6:44.) The Father draws the bride now, as the Son will draw all men in the Millennial age. The Father draws us by the truth and by his providences, but he does not force or compel one. Even when drawn, by the opening of our mental eyes to the truth, under the unfavorable conditions of the present time, we are not compelled to follow; we may "go away" (John 6:66, 67); we may "do despite to the spirit of favor" which enlightened us and thus drew us; we may sin *wilfully* after that we have come to a clear understanding of the truth, and been made partakers of the grace of God in Christ (Heb. 10:26-29); we may abide not in him, and be cast forth as rejected branches (John 15:6), "twice dead, plucked up by the root." (Jude 12.) So likewise, our Lord's drawing of all men in the Millennial age, implies that all will be shown the truth and the advantages of righteousness and the evil and disadvantages of sin; and such as choose, [*i. e.* will follow after righteousness,] will be enabled to come into complete harmony with the divine plan, and will obtain, as the reward of their choice, the gift of life which they may retain forever.

The drawing is one thing and the coming another. It is God's prerogative to invite, and man's privilege to come. God did not make man a mere machine to be operated and drawn hither and thither, with no will of his own; he made him in his own noble likeness, possessed of the God-like faculty of will. Such only of God's creatures as have this quality of free will, in his likeness, does he recognize as sons, whether they be on the earthly or heavenly plane—human, angelic, or divine sons. All of God's sons have a will of their own and may decide in matters concerning themselves; and this will be as true in the next as in the present age, though it will be more noticeable then.

This privilege of free agency, ultimately to be restored to all men, will not interfere at all with the divine plan; nor can it in any degree interfere with the final harmony of God's kingdom; for, though leaving all free to choose life by conformity to the spirit and plan of God, God foretells his intention to cut off from life all who do not thus *willingly* conform.

What is it that draws us to Christ? It is the truth. What was it that drew the early disciples, when they said, "Lord to whom shall we go?" They confessed it was the truth when they added—"Thou hast the words of eternal life." It was the truth, "the words of eternal life," that both drew and held them to the Lord; and so it is with us also. The poet beautifully expressed this drawing and holding power of the truth,saying,

> "He drew me, and I followed on,
> Charmed to confess the voice divine."

Not only are we *drawn* by the truth, which as a cord wraps about us to hold, and steady, and keep us, but we cast out our anchor of hope and faith, which enters into that which is beyond the vail (beyond the present life), and we are thus anchored there. Yet we can sunder either of these cords at our will; they hold us only so long as we will to permit them to control us. Thus we have two cords binding us—first, the truth coming out from God and fastening upon honest hearts; and secondly, the faith and trust of our consecrated hearts reaching back unto God again. So it will be with all mankind in the Millennial age. He who taught and drew us, by giving us the knowledge of the truth, shall so teach the whole world. Not one will be left in ignorance of the goodness of God, or without a clear knowledge of his wondrous plan. Not one will be left without being drawn, just as we are being drawn, by the truth. Yet not one will be forced then, any more than we are forced now. God seeketh such to worship him, not only in the present time, but everlastingly, as worship him in spirit and in truth, not needing to be lashed, or forced, or barred, but such as will be glad to be in harmony with God and delight in his favor.

Some have supposed that the only thing that gives us any appreciation of good, is our experience with evil, but it is not so; those angels which kept their first estate and never sinned, are none the less able to appreciate righteousness. Though by reason of inherited weaknesses we are inclined to sin and find it difficult to do right, yet we do not find it difficult to love righteousness. All present human weaknesses (results of the fall) will be entirely taken away in the Millennial age, so that men will have none of that gravitation towards evil now experienced by all.

But does the assurance of the Scriptures that there shall be a restitution of all things prove that if all were put into a perfect condition, all would therefore willingly serve the Lord and conform to his regulations? No, we answer, we have illustrations of some who were in the perfect state who did not do so. One illustration is Adam. But says one, Ignorance in part contributed to Adam's fall. With fuller knowledge he *may* act differently. But what shall we say of Satan's case? was it ignorance on his part that led to sin? is it ignorance that still holds him in the attitude of a sinner? and will it be ignorance on his part all through the Millennial age down to its close that will keep him in rank rebellion against God? No, Satan was not, is not, and will not be ignorant of sin and its wages; and yet through it all, with unimpaired powers and clear knowledge, Satan chooses and wills to do evil. We here cite this remarkable case to show that perfect men—all the race—when the work of restitution (restoration to perfection) is complete—will still need to be tested to prove whether their wills are set to do right, or to do wrong.

God is not attempting to deal with the world now as he is dealing with the church. This is our time of trial, but in the next age when men will have their disabilities removed their trial or testing will begin; and in each individual case the course chosen under that trial, will decide his worthiness or unworthiness to pass beyond the Millennial age, into the ages of glory to follow. "There shall in no wise enter into [that glorious city, the everlasting kingdom] anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life;" "and there shall be no more curse;" "and they shall bring the glory and honor of the nations into it." "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates [through the testing process] into the city"—the city for which Abraham looked—the city that hath foundations [of justice and truth] whose designer and builder is God."

Human society will be something grand when the great High-Priest shall have completed the work which he began to do—or rather, which he gained the privilege of doing, by being "lifted up;" all the *willing and obedient* having been drawn to him, and the unwilling and disobedient having been cut off. This end of the wicked, at the close of the Millennial age, so repeatedly referred to in Scriptures, was clearly expressed by the prophet Moses (Acts 3:22) saying, "A prophet shall the Lord your God raise up unto you . . . . like unto me; . . . . and it shall come to pass that every soul which will not hear [heed, obey] that prophet [then] shall be cut off from among the people."

Christ is not only the High-Priest and Prophet to make atonement for sin and to draw all men unto him, but he is also the King, the executive officer, the great Judge who in the end will pronounce the sentence of justice, saying to the worthy "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and to the unworthy, "Depart from me, ye cursed into everlasting cutting off prepared for the devil and his messengers."

Thank God, none are going to be tortured; his sentence is a righteous sentence: "The soul that sinneth it shall die."

EVERY KNEE SHALL BOW

"He must reign till he hath put all enemies under his feet" . . . . "And he shall rule them with a rod of iron." . . . . "God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow . . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—1 Cor. 15:25; Rev. 2:27; Phil. 2:9, 11.

Christ's Millennial work will not consist simply in drawing men's hearts by love, through a knowledge of the truth; it will be more than that: it will be a ruling with an iron rod —with unbending justice, as well, over any disposed to be rebellious against the rules of righteousness then in force. Such will be *forced* to comply with law and order. The perverse and obstinate will be roughly handled if they attempt resistance. Nothing will be permitted to hinder the divine plan for growth in grace, knowledge and love, and advancement toward perfection under earth's new government. But this forced submission, in which every knee will be forced to bow and every tongue will be forced to confess will be very different from the *drawing of men's hearts* which will be progressing at the same time. Hearts are not forced—they cannot be. God has made them free, in his own image. While the whole world will be compelled to render outward obedience to the laws of Christ's Kingdom, those only will be approved of God who do so willingly and from the heart. And only such as submit to the drawing influence of the truth, and render willing obedience from the heart,—who hate sin and love truth and righteousness, will be admitted to the everlasting life beyond the Millennium. It is this class which in the close of the Millennial reign will be addressed in the words of our Lord as foretold: "Come ye blessed of my Father, inherit the kingdom [of earth] prepared for you from the foundation of the world."—Matt. 25:34.

That there will be some who after being *forced* to bow in submission will remain enemies at heart and require finally to be destroyed, is evident from the words, "He must reign until he hath put all *enemies* under his feet." That the significance of this expression is not conversion, but destruction, see Rom. 16-20. The same lesson, that all who will not conform *willingly* to the law of love to God and man during that age of fullest knowledge and ability, and help, will be counted *enemies* against God, and against the law of his empire, and no longer coerced, but *destroyed*, is taught in the symbolism of Rev. 20:10 heretofore explained (March, '88, TOWER, and also in the sentence of the "goats" ("enemies") in Matt. 25:41, 46;—expounded in our June issue.

Thus we see clearly the meaning of those passages of Scripture which teach that force will be employed during the Millennium. And we can see that the force will not in the slightest sense interfere with man's God-like quality of free will, with which God endowed him, and which he has always recognized in dealing with him.

How many will then choose life, by choosing and loving righteousness and obedience to God, we cannot judge from the conduct of the majority now, who love sin rather than righteousness. We should remember that they do not now know God, not yet having seen the height and depth, and length and breadth of his loving plan for human salvation, as we do,—as it will be finally wrought out through Christ. They are blinded by the misrepresentations of Satan, and prejudiced by their perverted judgments and tastes which often make good to appear undesirable and evil to appear desirable.

When in the Millennial age, the whole truth regarding the pleasures of sin and its consequences, and concerning the joys of righteousness and its results, are fully understood by all, and when all are granted a choice, each will decide for himself which is his choice; and though the Judge can read their hearts and know their choice and could decide thus, their future fitness or unfitness to pass beyond the Millennium, through the portals into the everlasting and perfect state, yet he will make a *test* so searching and thorough as to prove and make *manifest* the hearts of all to all, as shown in Rev. 20:7-10.

At first thought we might be inclined to judge all others by our own feelings and preferences. If we have accepted Christ and his rules of righteousness with joy, we are apt to feel as some one has expressed it, that,—

"If all the world our Saviour *knew*,
Then *all* the world would love him too."

But we must remember that the saints are not samples representative of the whole race, but of those only who do love and obey, and rejoice in righteousness. Our feelings represent those of the "sheep" of the next age, and not at all those of the "goats." Love of sin, while largely attributable to ignorance and weakness, as we have shown, is not always the result of these conditions. One notable illustration of love of sin, even while possessing full knowledge and power, is seen in Satan. With full knowledge he has not only sinned himself, but has spread sin among others; even lying and deceiving so as to get some into sin who do not prefer it; and with the full power of his unimpaired organism, after thousands of years of experience, he still prefers and clings to sin; and when granted liberty at the close of the Millennium, he will, as God has shown in Scripture, be of the same mind —preferring sin to righteousness; until finally, having served God's purpose even while fighting against God and righteousness, he shall be cut off, annihilated, with all who similarly love error and sin more than truth and righteousness.

To us who love righteousness, it seems reasonable to suppose that a large majority, when granted full knowledge and ability for choice, would choose and love righteousness; but we know of nothing in Scripture which would serve to show the proportionate numbers of the righteousness-lovers and the sin-lovers, except one item in the parable of Matthew 25:33;—the likening of the two classes to sheep and goats. The fact that the sheep are more numerous than goats, and that these were used by our Lord to represent the two classes among men in the next age, seems to teach, in agreement with our judgment, that the obedient will outnumber the disobedient in the close of the Millennium.

Even if the number then accepted by the Judge, as worthy of everlasting life, should be less than one-half of all the children of Adam, it could be no reflection against the wisdom, or love, or power, or justice of that one whom God has appointed the Judge of all,—to any who have the proper Scriptural view of the case.

The supposition of some, that human salvation is a matter of contest between God and the devil, as to which shall get the majority on his side, much like the contests between ward-politicians seeking for votes, is a miserable misconception born of old-time errors; and its fallacy we trust is clearly discerned by our readers. So far as God is concerned, there is no contest,—there has been none, and will be none. So far as Satan is concerned he may, and no doubt does, consider it a contest; an opposition and defiance of God; but like that of Pharaoh, the result will prove that his temporary success was permitted only because the divine plans could thereby be forwarded.

In creating our race, God was *seeking* such creatures, and only such, as would love his law of righteousness, and delight to serve and obey so great and grand and infallible a lawgiver. In order that their service and love should be voluntary, they must be created free to obey or disobey; as *free* to love sin as to love righteousness; and they were so made in his own likeness; and their love of, and obedience to, righteousness must in the end be the results of preference for the tendencies and fruits of right doing, as we may presume it is with God. The condemnation of all mankind to death, by the failure of the first man Adam, left room for mercy, and they were redeemed without cost to them—at the cost of another, who willingly paid their debt and became Judge of all in the new trial, which his sacrifice (in accordance with God's plan), provided for all.

The trial of the world, during the Millennium will not be a trial of strength, or a struggle for mastery, between God and the devil; on the contrary, the devil will be bound, so that there could be no such competition. God does not compete with any one; if it were a competition of power, who could withstand Jehovah's power? The *binding* of Satan shows that in such a matter competition would be out of the question.

But it is not God that is to be on trial during the Millennium—to test his power, whether he could coerce man's will. Jehovah did not appoint our Lord Jesus as Judge to try *Him*. (Acts 17:31.) Quite the contrary: God's course, in condemning man as unworthy of life, is already justified (Rom. 3:19); it is man that will be on trial—the race, every member of which has been condemned once, as sinners worthy of death. It is a new trial granted to these through their Redeemer—to *test how many of them*, when granted full opportunity (with the advantage of full knowledge and experience), would *prove* their love of God's law by their *willing* obedience; in order that such, and such only, be they few or many, might enjoy forever the blessings which God provided for *such* only: for such as love him and rejoice in his laws.

Full of pain and sorrow, though it often is, the few years of dying which we sometimes call the present life, is really a boon, a favor from our Creator; even if he had made no provision for us in the future. This is evident from the effort

with which every animal creature, as well as man, clings to the brittle thread of vitality. And the fact that in great mercy God has provided an everlasting future for a class of humanity who when "drawn" shall willingly come into full harmony with him and his righteous laws, is certainly not a proper ground-work for reasoning that it would be a slur against God's wisdom and power, that *all* will not receive his gift of everlasting life upon his reasonable and gracious terms.

Nor should the fact that God has provided, through an all-sufficient ransom price, for a full and impartial *offer* to all of this gift, upon his terms, be construed as in any sense obligating him for the failure of those unwilling to accept his *gift* upon his terms. God's wisdom and foreknowledge enabled him to foresee that all will not accept everlasting life on his terms; and this fact he has pointed out to us in the Bible.

The wisdom of God assures us, not only of the final destruction of all willful sin-lovers, but also that his original plan of peopling the earth, with human beings in harmony with himself, will be accomplished,—however many or few may be the "vessels of wrath fitted for destruction," who shall be "castaways" in the selection of the worthy and desired "vessels unto honor."

RANSOM OR PARDON—WHICH?

Isa. 53:6.

The failure to discern the distinction between ransom and pardon has led to considerable confusion of thought on the subject. Christian people of general intelligence will quote texts relative to our being ransomed from the tomb, redeemed from death, bought with a price, even the precious blood of Christ, etc., and in the same breath they speak of the Father's gracious pardon of all offences. Seemingly few think, though many must know, that pardon and ransom express exactly opposite thoughts.

Webster defines *Ransom* to mean—"to redeem from captivity, or to forfeit by paying an equivalent.

His definition of *Redeem* is—"to purchase back, to regain possession of, by payment of a stipulated price."

His definition of *Pardon* is—"to remit the penalty, or to suffer to pass without punishment—to refrain from exacting the penalty."

The most ordinary thinker must see that these words are as opposite in meaning as could be, and that both could not be true of the same thing. If Jesus did *redeem* or *ransom* us by paying an equivalent for us, thus purchasing our release from death, then our Father did not *pardon* us. That is, he did not suffer our sins to pass without punishment; but as the Scriptures declare, he laid upon Jesus (who became our *willing* substitute) the iniquity of us all. (Isa. 53:6). Hence God did not pardon (remit the penalty); for "Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

The principal cause of the difficulty arises from the fact that the terms *forgive* and *pardon* have come to be used interchangeably, and are commonly understood as synonymous, while the strict or primary meanings of the words do not admit of this loose interpretation.

Webster's primary definition of *forgive* is—"to give away, to make over, to resign, to cease to feel resentment against, or, to cease to impute, to remit. Webster also gives as a secondary meaning of forgiveness, the generally accepted sense, *pardon*. But note the difference in the primary meaning of the words: Pardon refrains from exacting a penalty, while forgiveness signifies much less, viz., that harmony is restored as a result of some settlement, or that the claim is made over to some one else.

Thus we see that the word *pardon* does not represent Jehovah's course in dealing with the sinner, but that, while he has not pardoned us, he has *forgiven* us, according to the above primary definition of the word. That is to say, God has *"ceased to impute"* sin to those sinners who have laid hold of Christ as their substitute or redeemer—"Whom God hath set forth to be a propitiation [satisfaction] for *our* sins"—believers' sins. And not for ours only [who *now* accept] but also [for all who shall at any time accept] for the sins of the whole world, [who sooner or later shall all come to the knowledge and opportunity to believe and accept].

There was a sin-penalty upon the race [death] which must be paid, and by paying this penalty for the race, our Lord Jesus *bought* all with his own precious blood [life shed,—death]. Thus the claims of God's justice against the race were resigned or *set over to* the purchaser, and he may do what he will with his own. He could let all be in death as when he bought them, or he has full right to restore any or all as he may please. But so far as the Father is concerned, the Adamic sin is *forgiven* and all claims under it are set over to the Redeemer, the Purchaser, our Lord Jesus; as it is written, "The Father judgeth no man, but hath committed [or transferred] all judgment unto the Son."—John 5:22.

Thus we see too, that when "we were reconciled to God by the death of his Son," it was because he forgave us, *i. e., ceased to resent our sins*, because our ransom price had been paid, as provided by himself, who so loved us that he gave his Son to redeem us. Thus, too, "God was in Christ reconciling the world to himself, *not imputing* their trespasses, *unto them*" (but unto his beloved Son, who freely gave himself as our substitute). The sins were imputed to mankind until Jesus died; then God *forgave, i. e.*, ceased to impute *to us* what had been paid by our Redeemer or Substitute.

Mark clearly, that God did not PARDON, *i. e., refrain from "exacting the penalty,"* but "laid upon him [our Redeemer] the iniquity of us all." (Isa. 53:6.) He bore [the penalty of] our sins in his own body on the tree. (1 Pet. 2:24.) And thus we see, how God forgave us freely *for Christ's sake* because he paid the penalty which was the full satisfaction of justice.

Let it not be presumed that God *compelled* the just one to die for the unjust. Justice could not inflict the punishment of the guilty upon the innocent unless the innocent one *freely gave himself* as a substitute for the guilty. This Jesus did. The Scriptures declare that he laid down his life of himself; not for fear of divine wrath; not because compelled; but for the joy that was set before him (the joy of redeeming and restoring mankind, and of bringing many sons to glory) he endured the cross.—Heb. 12:2.

Now notice that the Greek words—*apoluo, aphiemi* and *aphesis*—translated forgiveness, forgiven and forgive in the New Testament, have the same significance as the corresponding English words: or, as given by Young—"To let go, to send away." Mark well, the meaning is not as some seem to infer—to send away *without an equivalent*, as the English word *pardon* would imply. It is not that God will let the sinner go unconditionally; but as Scripturally declared, God will let go the prisoners out of the pit (out of death), because he has found *a ransom*. (Job 33:24). Yes, the man Christ Jesus *gave himself* a ransom (a *corresponding* price) for all. (1 Tim. 2:6.) Therefore all that are in their graves (prisoners in the pit) shall hear his voice and come forth, in due time—when the Redeemer shall "take to himself his great power and reign."

Though the word *pardon* does not occur in the New Testament, a Greek word of nearly the same meaning does occur—*karazomai*. It signifies, *to forgive freely*. We will give some illustrations of the use of this word, from which it will be seen that it does not oppose but confirms the statement that our Father does not pardon, or *unconditionally* set sinners free from sin's penalty. The words forgive and forgave as translated from the word *karazomai* occur in all only twelve times, as follows:—"*Forgiving* one another . . . . even as Christ *forgave* you" (Col. 3:13: "When they had nothing to pay he frankly *forgave* them both;" "He to whom he *forgave* most." (Luke 7:42, 43.) Here are four instances in which free forgiveness or *pardon* is meant. But notice it is not Jehovah, but Christ and the disciples who do the *free forgiving*. Jesus was in the very act of paying the ransom price of Simon, Mary and others, and realizing that justice would be satisfied by his act, he, as the purchaser, could freely forgive them. The very object of his purchasing sinners was, that he might *freely* release them from sin's condemnation. Here we see that had our Lord Jesus been unwilling to *pardon* those whom he had purchased with his own blood, had he still held against them the wages of Adam's sin, his sacrifice would have been *valueless* to them; it would have left all as they were—cursed—condemned. On the other hand, had the Father *pardoned* us, Christ's death would have been useless, valueless, as it would have accomplished nothing.

We wish that all our readers might hereafter be able to appreciate clearly the difference between *pardon* and *forgiveness, i. e.*, reconciliation toward us based on our redemption through the precious blood of Christ.—Col. 1:14.

All will admit that God is just; and if so, he did not inflict too severe a penalty on man when he deprived him of life.

Now if that penalty was just six thousand years ago, it is still a just penalty, and will be just for all coming time. If the penalty was too severe and God *pardons* the sinner (releases him from further continuance of the penalty) it proves either that God was at first unjust, or is so now. If it was right six thousand years ago to deprive mankind of life because of sin, it would always be wrong to restore the life unless the pronounced penalty were justly cancelled by the payment of an equivalent price. And this could only be accomplished by the willing sacrifice of another being *of the same kind*, giving himself as a substitute or ransom.

It is written, There is none righteous, no, not one. Therefore none of the condemned race have a right to life; and God could not justly give pardon and life to those whom he had justly condemned. To do so would be to make mercy and love override justice, and such a conflict is not supposable in God's attributes. If the love and mercy of God would benefit men they must act in harmony with justice. And thus it was: Love provided the ransom (1 John 4:10.) and will use the same one (Christ,) as its agent in blessing the world.

"Forever firm God's justice stands
As mountains their foundations keep."

This very principle of justice which underlies all of our Father's doings, is the ground of our strong confidence in all his promises. The Scriptures declare that he is the same yesterday, today and forever, that with him is no variableness neither shadow of turning. (James 1:17). If he were so changeable as to condemn the race to death in Adam's day, six thousand years after revoke his own decision, what assurance could we have that in six thousand years more—or less, he might not change again, and remand us to the prison house of death by revoking the pardon of some or of all? As a race of sinners we have no foundation whatever for hope of a future everlasting life except in the fact that Christ died for us, and thus satisfied the claims of justice against us.

So then, so far as Jehovah is concerned, we are *forgiven* through his own provision—through Christ. And so far as our relationship to the Lord Jesus, who *bought* us, is concerned he freely *pardons* all who would come unto the Father by him. And so far as we are concerned, the results attained by God's plan are most favorable—to us it amounts to the same as though the Father had *pardoned* us unconditionally and without a ransom, except that a knowledge of the *fact* enables us to reason with God, and to see how though our sins were as scarlet, we are made whiter than snow, and how God is just while justifying and releasing us. Thus we have a *sure* foundation for faith and trust.

"BEFORE ABRAHAM WAS, I AM"

John 8:58.

The spotless purity, the marked intellectual superiority, the humble dignity the meek gentleness, the bold and uncompromising justice, linked with benevolence and untiring self-sacrifice marked Jesus as a man peculiar and separate from all other men. In his day "he taught as one having authority," and men said, "Never man spake like this man." Whatever others may think or say of him, he claimed to be sent of God, and of heavenly origin, saying, "I came down from heaven." "I am the living bread which came down from heaven." (John 6:38, 51.) The Jews disbelieved this claim, and said, "How can this be?" And many of his disciples, when they heard it, said, "This is a hard saying, who can hear it?"—Verse 60.

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of man ascend up where he was before?" But "from that time many of his disciples went back and walked no more with him" (verses 61-66); because of this claim of heavenly origin and pre-human existence.

Again we find him before the Pharisees declaring the same truth, saying, "I know whence I came and whither I go. . . . I am from above, I am not of this world; . . . . I proceeded forth and came from God; neither came I of myself, but he sent me . . . . It is my Father that honoreth me, and if I should say I know him not I shall be a liar." (John 8:14, 23, 42, 54, 55.) Then said the Pharisees, "Art thou greater than our father Abraham?" Jesus answered, "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham [Abraham had been dead two thousand years.] Jesus said unto them, "Verily, verily, I say unto you, *Before Abraham was, I am.*"—John 8:53, 36-58.

There is no mistake about that expression. Since his humanity resulted from the transference of the life-principle from spiritual to human conditions; the being, the individuality, was the same, Jesus as a man, recognized himself as the same being—the Son of God, and could remember his former glory. "I AM" expresses his continuous existence, and identifies Jesus of Nazareth with the "only begotten" and "first born of all creation." The Jews did not believe this wonderful truth, and took up stones to stone him. Our Lord's teachings only convinced the meek, and only such he expected to receive them.—Isa. 61:1.

Referring again to the saying of Jesus (John 6:62), "What and if ye shall see the Son of man ascend up where he was before?" and comparing it with Mark's statement (chap. 16:19), "He was received up into heaven and sat on the right hand of God," we conclude that before his advent to earth he occupied the right hand, or *chief* position on the heavenly or spiritual plane; not the Father's position, but the chief position at the Father's right hand—right hand signifying the chief place of favor and power. But we learn that the right hand position, before his advent to earth, was not so exalted as his present position at Jehovah's right hand, since it is expressly stated that because of his humiliation and obedience even unto death "God hath highly exalted him" (Phil. 2:9) and given him additional honors and glory.

Again Jesus had been explaining the truth to Nicodemus, but Nicodemus was slow to believe, and Jesus by way of reproof remarked, "If I have told you earthly things and ye believed not, how shall you believe if I tell you heavenly things?" Then he intimates that no one else could teach him those heavenly things; for "No man hath ascended up to heaven, but *he that came down from heaven*, even the Son of man;"* consequently no one else knew the heavenly things. Then Jesus proceeded to explain that "God so loved the world as to give his *only begotten Son*" (a son on the higher plane before he was sent) to redeem men.—John 3:12-17.

If Jesus had been conceived and born in the usual way, that is, in sin, even as others, we must believe, either that he was an impostor who sought to delude his followers into thinking him some great one, or else conclude with the Jews that he had a devil and was mad (insane). But since in him was no sin, as not only the apostles and prophets but even his enemies have testified, we mark his words when again we hear him say, "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."—Matt. 11:27.

Strange language! Did not the disciples know Jesus? Yes, as a man they knew him, but they did not understand the secret of his wonderful being—his prehuman glory, and the mystery of his incarnation. Jesus was just beginning to reveal himself to them, as they were able to receive the truth. And he had yet many things to tell them which they were not then able to bear, but which the promised Spirit through the Word has since made plain. Whence his intimate knowledge of the Father here claimed? We find answer in the Scriptures we have just considered. But we also find further testimony.

Turning to Prov. 8:22-30, we find that this same Jesus whom Isaiah calls "The Wonderful, Counselor," etc., (the *same being* though known by many names,) Solomon speaks of, as Wisdom personified, saying "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled, before the hills was brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment, when he appointed the foundations of the earth; then I was with him, *as one brought up with him; and I was daily his delight, rejoicing always before him.*"

This scripture together with John 1:1-18 not only shows his intimate acquaintance with Jehovah and knowledge of his plans, but exhibits him as his honored agent in their accomplishment.

* The oldest and most authentic Greek MSS. (Sinaitic and Vatican), *omit*, with evident propriety the words *"which is in heaven"* after this text.

When we consider the length of time that must have elapsed during the creation of the material universe and that our Lord was the "beginning of the creation of God" (Rev. 3:14) before angels as well as before man, and Jehovah's agent in the creation of angels as well as men, we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father: neither knoweth any man the Father save the Son." And again, "O righteous Father, the world hath not known thee, but I have known thee."—John 17:25.

The key to his knowledge of heavenly things is furnished in John 3:31, 32. "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth; he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth." No wonder that some said, "Whence hath this man this wisdom." It was his knowledge of heavenly things, his intimate and long acquaintance with the Father, begetting faith in the Father's promises, which enabled him, as a perfect man, to overcome the world and present an acceptable sacrifice for our sins. As it was written, "By his *knowledge* shall my righteous servant justify many while he will bear their iniquities."—Isa. 53:11.

O that all God's dear children would be more earnest in studying the Scriptures, for, said Jesus, "These are they which testify of me." (John 5:39.) As we are able to bear it, the glories of the Father and Son, and our promised glory through them, will be made very clear to us. "He [the Son] was in the world, and the world was made by him, and the world knew him not," and still does not know him. Only those who humbly walk by faith in the light of the Word, will know him, until his glory and power shall be revealed, so that all flesh may see it together.

Very soon, we know, his power shall be universally felt; and the Psalmist intimates that his power, displayed in restoring and perfecting all things, will at least equal his power, as Jehovah's agent, in creating them—"Thou hast the dew [freshness, vigor] of thy youth."—Psa. 110:3.

With all this united testimony of the Scriptures before us, we cannot doubt the pre-human existence and glory of our blessed Lord, or the sincerity of his own prayer, "Father, glorify thou me with the glory I had with thee before the world."

In no other way can we understand how "He was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. 8:9.) As a man he had none of this world's goods. True, he was rich in wisdom, grace and understanding; but it was not in giving these that he became poor. He did not become poor in wisdom or grace for us. But both Jesus and the apostles tell us of the glory he had with the Father before the world was. There was the wealth which he left—humbling himself and taking the form of a servant, etc., (Phil. 2:7) that we through that real poverty might become rich.

In no other way can we understand Jesus to be the Alpha and Omega, the beginning and the end, the first and the last, as he claims in his revelation to John (Rev. 1:8; 3:14; 21:6; 22:13), than as the Scriptures harmoniously teach, that as Jehovah's agent he is the beginner and finisher of the wondrous plan, though not its author. In a word, he was the only direct creation of Jehovah—born "from the womb of the morning," as the Psalmist expresses it (110:3),—all other creations being through him, as Jehovah's agent, or representative; as we read: "To us there is one God—the Father—of whom are all things and we in him; and one Lord—Jesus Christ—*by whom* are all things, and we by him." (1 Cor. 8:6,) He is the first born of every creature [born before all creation]; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers; all things were created *by him* and *for him:* and he is before all things, and by him all things consist. And he is [also] the head of the church, who is the beginning, the first born from the dead—that in all things he might have the pre-eminence.—Col. 1:15-18.

Our Lord's pre-human condition, we have thus seen, was one of mighty power, as the chief of all Jehovah's creation, and his agent in all subsequent creations. He was the *first* and the *last* direct creation of Jehovah. Hence with the proper conception of the meaning of the word *God*, as used in the Scriptures, namely, a mighty, a powerful being (See, Nov. '87 TOWER), we see the propriety of applying the name God (which in Scripture is applied to angels and to some great men) to this great being, who was and is the Alpha and Omega, the first and the last, of Jehovah's creation.

And so we find our Lord mentioned by this title, God, in John 1:1-18.

"In the beginning [not at Jehovah's beginning, for he had no beginning, but in the beginning of his creation] was the Word [one of our Lord's titles—Rev. 19:13], and the Word was with *the** God [Jehovah] and the Word was *a* God. The same was, *in the beginning* [of creation—himself the first creation], with *the** God. All things were made by him [the Word] and without him [aside from him as the direct instrumentality] was not anything made that was made. In the same was life, and the life was the light of men. . . . . He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. . . . . The Word was *made flesh* [previously of a spirit nature our Lord was made flesh *i. e.*, he underwent a change of nature—for the purpose of giving our ransom price; for since by a *man* came death by a *man* also "the resurrection of the dead" must come about. 1 Cor. 15:21] and dwelt among us, and we beheld his dignity [of character], the majesty as of the only begotten of the Father—full of grace and truth."

How beautifully simple is the truth; how different from the confusion of error. Yet, strange to say, some poor souls are so used to believing errors, called holy mysteries, that they fear that anything reasonable is error.

* The Greek emphasizes the word here rendered God.

DID THE JEWS BELIEVE IN EVERLASTING TORMENT

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RESURRECTION HOPE IN CONTRAST

We learn that Julius Cæsar boldly averred, in a speech made in the Roman Senate, that man had nothing to fear, or hope for, after death. Speaking of death he says: "Concerning punishment we are enabled to speak confidently, as to what may pertain to it, that for the grieving, and miserable, death brings a state of absolute repose from all affliction, and not a state of excruciating agony. It sets mortals most absolutely free from every form of evil; and beyond it there is no place for either trouble or enjoyment."

M. Portius Cato, an illustrious philosopher of the Stoic School, gives these sentiments of Cæsar his unqualified approbation in these words:—"Cæsar a very short time ago reasoned in a happy pertinent style, in this particular manner, concerning life and death. In making his estimate of what is commonly narrated about the dwellers in the nether world he says, "I believe it all false that the wicked make a diverse journey, from that made by the good, to hideous, waste, foul, and horrible abodes."

In the opinion of those who eminent Romans death ended all. And this was the opinion of whole schools of heathen philosophers. With these, misery has its end in the eternal insensibility and unconsciousness of the grave. To what Cæsar and Cato have said we will only add, at this time, the expression of another Roman of distinguished eminence. The Elder Pliny, speaking of the death-state, says:—"From the last death-day the same state will be for all as it was before the first birth-day. Onward from death there will never more be either bodily sensation or mental consciousness any more than there was anterior to our birth." Pliny thus makes our human existence a brief hour of sensation and unconsciousness between two eternal nights. [Plato's philosophy had not yet gained general acceptance amongst Romans]. Leaving now the ancients let us see how this latter thought of Pliny was draped in figure by one of our English ancestry. Green, in his history of the English people, informs us that an aged Ealdorman once addressed Eadwine, king of Northumbria, in the following manner:—"So seems the life of man, O King, as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth, but the chill rainstorm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness from whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it, we know not."

Then speaking of Christianity, which was then just being

introduced into Britain, he says:—"If this new teaching tell us aught certainly of these let us follow it." The mysteries of life and death were pathetic themes for the bards. The language of one of these poets of the olden time warns the living in these words:—"Soon will it be, that sickness or sword-blade shear thy strength from thee, or the fire ring thee, or the flood whelm thee, or the sword grip thee, or arrow hit thee, or age o'ertake thee, and thine eye's brightness sink down into darkness." With them life and death were controlled by "weird" or destiny. "Strong as he might be, man struggled in vain with the doom that encompassed him, that girded his life with a thousand perils and broke it at so short a span." Life had its work of "doomed deeds," closing in the fateful "weirdness" of death and the tomb. It was a "sparrow-flight through a warm light room" from an eternal winter-night out into the self-same, eternal winter-night again—into endless darkness and nothingness.

How ardently we should prize the glorious gospel through which "life and immortality are brought to light." In order to understand this let us read, in contrast to the words above quoted, some few of the triumphant expressions of the ancient worthies, who walked in the light of divine revelation, and spake as they were moved by the Holy Spirit. Says Job:—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me." David says: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Speaking of the living God, Isaiah says: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." And again: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." We close the contrast with the glowing words of Paul who lived shortly after Cæsar and Cato, and who was contemporary with Pliny. "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Jesus Christ is "the resurrection and the life," and he will raise up all his people at the last day. Death, to the believer, is only the briefest suspension of conscious activities, and the grave-sleep a short, deep, undisturbed and unmeasured repose, during which the unmanifested life is hid with Christ in God. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—*The Restitution.*

PURITY OF CHARACTER

Over the plum and apricot there may be seen a bloom and beauty more exquisite than the fruit itself,—a soft, delicate flush that overspreads its blushing cheek. Now, if you strike your hand over that, and it is once gone, it is gone forever; for it never grows but once. The flower that hangs in the morning, impearled with dew, arrayed with jewels,—once shake it so that the beads roll off, and you may sprinkle water over it as you please, yet it can never be made again what it was when the dew fell lightly upon it from heaven.

On a frosty morning you may see the panes of glass covered with landscapes, mountains, lakes and trees, blended in a beautiful fantastic picture. Now, lay your hand upon the glass, and by the scratch of your fingers, or by the warmth of the palm, all the delicate tracery will be immediately obliterated. So in youth there is a purity of character which, when once touched and defiled, can never be restored,—a fringe more delicate than frost work, and which, when torn and broken, will never be embroidered.

A man who has spotted and soiled his garments in youth, though he may seek to make them white again, can never wholly do it, even were he to wash them with his tears. When a young man leaves his father's house, with the blessing of his mother's tears still wet upon his forehead, if he once loses that early purity of character, it is a loss he can never make whole again. Such is the consequence of crime. Its effects cannot be eradicated, they can only be forgiven.—*Beecher.*

Thank God for the abundant provision made for all; for though all have lost purity and perfection and could never restore it to themselves, God has provided that the pure in heart—in motive, in intent, shall not only be accepted through the Christ *as if pure*, but, more than this, has provided for a restoration (in his due time—the Millennial Day), to actual purity and perfection, of all who hate sin and accept aid and deliverance through the Life-giver.

Mr. Beecher, great man and orator though he was, missed the pearl in his subject, as all who overlook the ransom do.—Editor.

"His blood can make the foulest clean,
His blood avails for me."

Vol. X ALLEGHENY, PA., SEPTEMBER, 1888 No. 1

AN EPISCOPALIAN MINISTER'S VIEW

At the Baltimore Conference of the P. E. church, recently held, the annual sermon was preached by one of their number, A. R. Stuart, D. D. "His theme was The Perils of the Church at the present time;" and the following extracts from his discourse, clipped from the Baltimore press, indicate that at least one in the P. E. church sees as clearly as the M. E. bishop, quoted in our last issue, that the blind leading the blind in the nominal church are stumbling into the ditch of unbelief as truly and as surely as the Jewish Church at the first advent. We quote as follows:—

"Never was there an age in which there has been more fervid zeal in connection with the church than in this—more energy, more self-denial, greater munificence, greater exertions or greater sacrifices. The working bands, the parish organizations, and religious agencies of every kind, the multiplied services and communions of this nineteenth century has never been equaled or surpassed in days gone by. Is it possible that vital godliness can be on the decline in the midst of so much ardent and pious enterprise? What better evidence than the foregoing can be produced to show that the church is as firm as a rock, and that there is no reaction against the reformation, and no movement toward atheism or papalism?

"I concede the strength of this position and the force of argument sustaining it, but I am not afraid nevertheless in defense of my assertion and belief that there is a falling away; notwithstanding all this wonderful zeal, to point out the fact that godless ambition, baptized worldliness, strife and vain glory, party spirit, sordid motive, selfish interest, simple bigotry, or all combined, may lie at the root of much which seems so laudable.

"With the men of this generation for the most part the practical work they are engaged in with zeal and energy does not and can in no measure supply what is all the while really lacking in their faith. This they are discovering, and it is sending many of them away sorrowful—some to seek refuge under the baneful shelter of a semi-pagan system, and others to dismally flounder about in the rayless, bottomless pit of blank negation.

"The church is growing in power and wealth, and yet there is much to cause dread in the minds of thinking men. The perilous times of which the Apostles spoke having come and there can be no doubt but that great danger is at hand from Italianism and infidelity. It is true there never was a time when the church was more active in good works. The practical and pressing question now is: Are we going back to Judaism? are we holding on to a too slavish respect for the ordinances of men? It looks like we are, and it is this that is driving many into Romanism and others into the arms of infidelity. There is a loss of simplicity of faith; men are laying too much stress upon what they call religious duty and

what they are doing for God, instead of contemplating what He has done for them and placing their trust in Him. Instead of relying upon the pure gospel their minds run to forms and they soon descend to semi-paganism, or blank nothing.

"In the light and strength which we find in the Gospel, *and nowhere else,* may we hope to lead a life of true devotedness to God and goodness in the fellowship of the life of our Lord. In that light and strength will we certainly come to know that the essence of a true church does not consist in the length or the brevity of its title; in its being called Protestant, or called Catholic, or called neither."

SOME PRESBYTERIANS AWAKING

The Presbytery of Nassau, (L. I.,) recently unanimously passed the following Resolution, addressed to the General Assembly:—

"The Presbytery of Nassau hereby respectfully overtures the General Assembly that a committee be appointed to revise Chapter III., of the Confession of Faith (with special reference to Sections 3, 4, 6 and 7), on the ground that in its present form it goes beyond the word of God, and is opposed to the convictions and repugnant to the feelings of very many of our most worthy and thoughtful members; and that said revision be sent down to the Presbyteries, and, if accepted by them, be substituted for Chapter III. in the Confession of Faith."

One who signs himself a "Long Time Presbyterian Minister" writes as follows on this subject, to the *Christian Union.* "It is a matter of the highest importance, that a Presbytery has at last moved in the direction of the Revision of the Confession of Faith. The Presbytery of Nassau ask the coming General Assembly to revise chap. III. of "God's eternal decree," especially the sections which refer to reprobation. This is an awful chapter, in which it is said (sec. 3): "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto eternal life, and others foreordained to everlasting death." Also, in sec. 4: "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be increased or diminished." As Calvin said, "This is a horrible decree." It is the sheerest rationalism. It puts the inference and conclusions of fallible human logic on a par with the word of God. It is a libel on the character of God, which the enlightened Christian conscience of our time will not for a moment receive as an article of faith.

"We long and pray for the reunion of Christendom, but we should not try to hasten it by professing to believe the obsolete tenets of past ages, which are repugnant to the moral and historical sense of the present generation."

We are glad to note that light is breaking in upon, and revealing some of the hideous features of, the old creed-idols; to which alas! so many still bow down. But while we must ever *pity* the blind, and pray and labor that they may *see,* what must be our *righteous indignation* (and God's) against such hypocrisy as this "Long-time Presbyterian Minister" accuses himself of. Hiding behind this unrecognizable title, he confesses that he does not believe the very Confession of Faith which for years, and still, he publicly *professes* to believe. What moral cowardice! For fear of the loss of an easy and sure living, and for fear of the loss of dignity and honor among those whom he admits are perpetrating "a libel on the character of God," he prefers to stultify himself and stand with them; not only sharing in this "libel," but more, —an admitted hypocrite, false to the vows which he took when he accepted his "ministerial license" to libel God's character.

"Out of thine own mouth will I judge thee," says the Master to such; and we greatly fear that the number willing to thus libel God's character for the sake of peace, harmony, honor of men, and a good easy living, is not a few. Better far in the esteem of God and all his honest children is the condition of the Infidel, who honestly speaks his mind, than such deceivers who sell the truth and God's character for pieces of silver.

"The latter end of that man is worse than the first." "It had been better for them, not to have known the way of righteousness [truth], than after they have known it to turn from the holy commandment, delivered unto them. But it happens to them according to the true proverb: The dog returned to his own vomit."—2 Pet. 2:21, 22.

Awakening is good, and we are striving to awaken all—ministers and people—to see the truth regarding God's plan and character; and to see the incongruities and unreasonableness of creeds formulated in the Dark Ages; and to get them to reject these befouled streams of human tradition, impregnated with Papal errors and corruption. But each one who is awakened and sees, is a thousand fold more guilty than the poor blinded deluded ones whom his influence and example helps to keep in bondage and ignorance of the truth. He that knew his Master's will and did it not, shall be beaten with many stripes.

We speak forcibly, because such hypocrites, both in pulpits and pews, are increasing, and often do not realize their hypocrisy because it is common and popular. We speak not in anger but in love. Following God's example we would *wound to heal.*

WHY WAGES SEEM LOW

The widening of the sphere of one's surroundings, and a larger acquaintance with other men and their pursuits, have long been recognized as not productive of content. Writing to his nephew a hundred years ago, Thomas Jefferson thus concisely expressed the results of his observation: "When men of sober age travel they gather knowledge, but they are, after all, subject to recollection mixed with regret; their affections are weakened by being extended over more objects, and they learn new habits which cannot be gratified when they return home." Again, as the former few and simple requirements of the masses have become more varied and costly, the individual effort necessary for the satisfaction of the latter is not relatively less, even under the new conditions of production, than before,—and in many instances, is possibly greater. Hence, notwithstanding the large advance in recent years in the average rate of wages, and their increased purchasing power, there is no less complaint than formerly of the cost of living; when the foundation for the complaint is for the most part to be found in the circumstance that a totally different style of living has been adopted; and that society makes conformity with such different style a standard of family respectability.—*Hon. A. D. Wells.*

LETTERS TO OUR CHILDREN—BY W. I. M.

THE TRINITY—CONTINUED

DEAR M.:—In our last we found that, according to the Scriptures, there is one God only. Naturally you ask, "Then who or what is Jesus?" So much mystery has been thrown around his nature that it is no wonder that he is indeed "a mystery" to many. But does not the Bible speak of him in a very peculiar manner; and are not his own sayings about himself very dark, and difficult to understand? Yes, to some they are probably *very dark.*

Have you ever stood near a group of foreigners talking (all together, as we sometimes do) in a language you did not understand a single word of? You have noticed their manner,—now grave, then gay; now seemingly angry in their earnestness, then suddenly all seized with convulsive laughter. How strange it all seemed to you; though to one of their own people standing by, there might be nothing strange about it.

Many have never learned God's language. It has been too much trouble; or they had not time to learn it, they were too anxious to make money or to enjoy this life; so "it is all Greek" to them. Our citizenship is of the Heavenly Kingdom (See Phil. 3:20; Heb. 11:13-16; Eph. 2:19—Revised Version.), therefore we should be diligent to learn its language.

It we study God's Word faithfully, earnestly asking that his spirit may enlighten the eyes of our understanding, we shall learn his language, and his Word will no longer be "a sealed book" to us.—Isa. 29:9-14.

WHAT THINK YOU OF THE CHRIST, WHOSE SON IS HE?

This is the way our Lord Jesus asked the Pharisees their official opinion concerning the promised Messiah. They answered correctly, in the language of the Scripture: "The Son of David." Then he showed them that David called him "Lord," and asked them again. "If David then called him Lord, how is he his Son?"

They had not got over as far as to understand that, and could not answer him.

Let us find the answer.

Whose son is he? He had been announced as the son of David, and heir to David's throne, Luke 1:32: As the seed of Abraham and heir of the *world*, Gal. 3:16; Rom. 4:13: As the seed of the woman [Eve], who was to crush the head of their deceiver,—bringing deliverance to the race.—Gen. 3:15.

The Jews might have partly understood this knowing that Eve was the mother of all the human race, that David was a descendant of Abraham, that the promised Messiah [or Christ] would be a descendant of David, and that he would take the kingdom of Israel [David's throne], and subdue and rule the world with it.

But it was also written that the Christ was the Root of David's family (Isa. 11:10), as well as the Branch. (Jer. 23:5-6.) After David's Genealogical Tree had apparently been cut down and dried up and dead, new life was to enter one of the roots (Isa. 11:1), and it was to bud and blossom and fill the world with fruit.—Isa. 27:6.

Stranger things than these were written of this Wonderful One. Moses foresaw him as a prophet; and, like himself, as a leader; in a greater deliverance than the coming out of Egypt. (Deut. 18:15-19; Jer. 16:14-15.) Again, he was seen a priest; and—like Melchisedec (Heb. 7:1)—as a royal priest; a priest upon a throne. (Zech. 6:12-13.) He was to be a king (Isa. 32:1), yet he would be born in a manger (Luke 2:12) and would come as one of the humblest of earth.—Zech. 9:9.

Lord of all, yet servant of all. (Matt. 20:25-28.) Without a place to lay his own head, yet able to say "Come unto me . . . . and I will give you rest."—Matt. 11:25-30.

Hungry and thirsty, yet dispensing living bread (John 6), and living water (John 4) and feeding thousands.—Matt. 14:13-21; 15:32-38.

Tired, weary and asleep, yet rising to subdue the winds and the waves of the raging storm.—Luke 8:24.

Rich, yet for our sakes becoming poor; that we through his poverty might be made rich.—2 Cor. 8:9.

Innocent, yet wounded for our transgressions, that through his stripes we might be healed.—Isa. 53:5.

Sinless (Heb. 4:15), yet bearing away the sin of the world.—Isa. 53:11-12.

The Lamb of God (John 1:29), yet the Lion of the tribe of Judah.—Rev. 5:5.

Rejected by his own (Isa. 53:3), but yet to be revealed as the "Desire of all Nations."—Hag. 2:7.

To blind bigots he was without form or comeliness [good looks], (Isa. 53:2) but to those whose eyes are opened he becomes "the chiefest among ten thousand" and "altogether lovely."—Solomon's Song 5:10, 16.

He is the Light of the World (John 1:4, 9); The Morning Star (Rev. 22:16); The Sun of Righteousness.—Mal. 4:2.

Surely we are ready to cry out, "What manner of man is this?" Was he a man? He was certainly no common man like the rest of mankind. Try to compare him with the greatest men the world has seen, and you find you cannot. They were not enough like him to compare with him. He is beyond comparison. The most famous of earth's heroes have been its warriors: Such men as Alexander, Julius Cæsar and Bonaparte. They were called great men because very successful, but their success was through the slaughter of millions of their fellow men who had as much right to life as they had. But here is a hero who refused the honors of men (John 6:15) and who instead of taking life, actually yielded up his own; that he might enjoy the pleasure of bringing back to life and joy and peace the untold millions whom the tyrants of earth have ground down to degradation and death. "Greater love hath no one than this, that one lay down his life for his friends." *Jesus died for his enemies.*

If Jesus was not God, nor a common man, what was he? He nearly always spoke of himself as, the Son of man. In a few instances he acknowledged the title the Son of God. Was he both, a Son of man and a Son of God? Yes. Was he therefore both God and man? No.

I think you are puzzled now. Well, God's Word contains wonderful mysteries and strange secrets. But Jesus said to his disciples "Unto you it is given to know the mysteries of the kingdom of heaven, but to *them* [unbelievers] it is not given."—Matt. 13:11. Read also, Psa. 25:14; Amos 3:7.

God's Word explains many mysteries, and his faithful servants who study his Word are not in darkness (1 Thes. 5:4-8), as the worldly are.—1 John 2:11.

David said:—
"Oh how I love thy law!
It is my meditation all the day.
Thy commandments make me wiser than mine enemies:
I have more understanding than all my teachers,
For thy testimonies are my meditations.
I understand more than the aged,
Because I have kept thy precepts."
—Psa. 119:97-100.

Let his prayer also be yours:—
"Open thou thine eyes, that I may behold
Wondrous things out of thy law."
—Verse 18.

Read carefully what Paul said to Timothy. 2 Tim. 3:14-17.

Now let us turn to God's Word with confidence that he will reveal even this mystery to us. In John, chap. 17, Jesus speaks clearly of God as his Father; of having been sent by his Father to the world; and of having been in glory with his Father before the world existed. This carries us a long way back into the past, but John goes further. He tells us that not only "the world was made by him," but "without him was not anything made that has been made."—John 1:3.

Paul makes it still clearer in Col. 1:15-18, saying;—"In him were all things created, in the heavens and upon the earth, things visible and things invisible [to us]; . . . . and he is before all things."

You are ready to say: "If before all things, and if all things were made by him, would it not prove that he was eternal, and not created? In other words, that as he made all things, therefore he was not made; and if not made, then he must be an uncreated or self existant God?" Well, if there were no other scriptures on the subject it would look as if John and Paul meant that; and this is the argument of Trinitarians, and a very plausible one. But we have no right to select texts to support one side of a seeming argument, and ignore or set aside other scriptures which overthrow our pet theories. We have seen that our Lord Jesus is not the Lord Jehovah, and Jehovah has said clearly and repeatedly that there is only one God, and that he is that one. We will not discuss the assertion that the three Gods ("God, the Father; God, the Son; and God, the Holy Ghost; as the church of Rome invented it), are one God, as it admits of no discussion, being a simple *impossibility*, and too absurd for reasonable people to believe.

Paul in the place last quoted from (Col. 1:15.) explains what he means. He tells us that our Lord Jesus was "THE FIRSTBORN *of all creation*." Let us examine this very carefully, for if we understand Paul here it will make the whole subject plain. The old version reads: "The Firstborn of every creature." This is not so clear, as we might get the thought of *each* creature, whereas it means every created thing. Not only the human race, or all living creatures [beasts, birds, etc.] on this earth, but all angels, and all worlds are included; —the countless spheres in the starry heavens, which are probably under process of preparation for future habitation under the reign of him who is to fill and perfect all things. —Eph. 1:23.

When God began the work of creation he first made our Lord Jesus. He was not called Jesus then, neither was he a man. He was made in the highest order of created beings that we have any knowledge of. He is called "The Archangel." We do not know that there was any other "Archangel," though there were other "Princes" among the angels. The word means the first or chief angel. He was both the first created and the first or highest in rank. Just as Adam was pre-eminent among men by being the first, and therefore the life-giver to all the others, so this Archangel was pre-eminent over all and the life-giver to "all creation." He was, as he himself says: "THE BEGINNING of the creation of God." (Rev. 3:14.) But he was more. God, having created him, evidently used him as his instrument in the further work of creation. That is, God did not continue to create things himself, but he told this "Firstborn" what to do and he did it.

Now, as God created all things through Jesus Christ, God was the Creator, and his Firstborn was also the Creator; but you see that the Son was not Creator in the same way that his Father was. God *gave* him the necessary wisdom and power to do all these things, "For it was the good pleasure of the Father that in him should all fullness dwell." (Col. 1:19.) Fullness here means unlimited or complete power, etc.—John 3:34-35.

This Firstborn then became the fountain from whence flowed out the life and power which both created and continues to sustain *all things*. Behind the Fountain was the great inexhaustible Reservoir, *God*.

Many of the texts applying to our Lord Jesus as Creator, Son, Firstborn, Prince, Fullness, etc., refer to him as the Head of the New Creation, of which he and the true Gospel Church —"The Church of the Firstborn"—are the "Beginning." We will study that feature in our next letter.

The old creation was in many things a picture or type of the new creation. Thus the first Adam was an image or small representation of the second Adam.—I Cor. 15:44-50.

Abraham offering up his son (Gen. 22), and other circumstances in their history prefigured Our Father's dealing with Jesus, and with the Church. (Gal. 4:24-31.) David as a king represented Christ. So the work of the Firstborn of the old creation corresponds in some things to the work of the Firstborn of the new creation; but if we study faithfully with our Lord's help, we need not get confused, and the subject will become more and more clear and plain to us.

In our next we will follow the history of our Lord Jesus down from the glory he had *with the Father* before the world was, through his trial and victory to his glorious reward, his exaltation.—PAPA.

ALL THINGS NEW

"The world is old with centuries,
But not for these she bows her head;
Close to her heart the sorrow lies,
She holds so many dead!
Sad discords mingle in her song,
Tears fall upon her with the dew,
The whole creation groans—How long
Ere all shall be made new?

"Yet brightly on her smiles the sun,
A bounteous heaven delights to bless;
Oh, what shall be that fairer one
Wherein dwells righteousness?
Oh, happy world! Oh, holy time!
When wrong shall die and strife will cease,
And all the bells of heaven chime
With melodies of peace.

"No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth,
'There shall be no more curse.'
Ye broken-hearted, cease your moan;
The day of promise dawns for you;
For He who sits upon the throne
Says, 'I make all things new.'

"We mourn the dead but they shall wake!
The lost, but they shall be restored!
Oh, well our human hearts might break
Without that sacred word!
Dim eyes look up, sad hearts rejoice,
Seeing God's bow of promise through,
At sound of that prophetic voice—
'I will make all things new.'" —*Sel.*

THE VALUE OF SUPERSTITION

As Josephus was disposed to apologize for his countrymen the Jews, and to attempt to show that their restlessness under the government of Cæsar was not the result of their religious laws, etc., (as shown in our August issue), so many Christians are disposed to apologize for the spread of a Revolutionary spirit, a spirit of insubordination, wherever the gospel goes; and they, like Josephus, disclaim the responsibility of themselves and of the Christian religion. But this is because both they and Josephus are tinctured with the philosophy of their times.

The *liberty* and *equality* which the gospel inculcates is much akin to the more shadowy typical teachings of the same, given to the Jews; and the natural results of this knowledge upon the unconsecrated are much the same now as then, leading to socialism, anarchism and various impracticable ideas on the part of some who are neither controlled by a well-balanced intellect, nor by the spirit of Christ, nor directed by a knowledge of God's *time* and *method* of righting matters now seriously at fault.

Josephus, writing for Grecians and Romans in Rome, manifests his object to have been, to show that the Jewish philosophies, no less than the Grecian, tended to peace, and submission to rulers; hence after reporting the Jewish views as nearly as possible to correspond to the Grecian, he adds, "on account of which doctrines they are able to *greatly persuade* the body of the people."

The intelligent portion of the world has always esteemed peace and good government as of vital importance, hence worldly-wise philosophers and statesmen have often approved and even advocated theories which they themselves at heart rejected as absurdities, simply because they realized the need of some "doctrines by which the body of the people might be *greatly persuaded*" to relinquish their freedom and submit to the ruling of the more able and crafty. Since fear is one of the greatest incentives, fear has generally been used; and since prejudice and superstition are the ablest supports of fear, these have been cultivated by all philosophies. And by whatsoever name known, or accompanied by whatsoever appearances of learning—as colleges, learned men, books, etc., —such philosophies (built upon superstition and prejudice) are really but vain imaginings of imperfect men, and reveal their *ignorance of the truth*.

Nevertheless, in some respects at least, the world has profited by these systems and their various errors, which have had the effect aimed at by them all—namely "to greatly persuade the body of the people"—through fear. And it is for the same reason (philosophical conservatism), that wise statesmen and thinkers of later times,—such as Webster, Clay, Lincoln, Grant, Bismarck, and others, while not able or willing to accept any of the modern creeds of Christendom, nevertheless have favored all, realizing the need of "doctrines which would *greatly persuade* the body of the people."

Mankind in general, in the present fallen state, is mentally unbalanced and incapable of reasoning logically on any question. Only the few, the exceptions, are capable of drawing logical conclusions, on financial, scientific and social, *i. e.* political, problems. Hence the world had its season of greatest *contentment* (which in some respects should be sought by all) when the masses were in utter ignorance, and trusted and obeyed blindly the dictates of the abler, more logical, and balanced minds, which rose to the surface and gained the power. But avarice, greed for power and honor and wealth, continually corrupted this abler class; and the philosophies of oppression and superstition overleaped their bounds; and the sleeping world began to awaken; and the great Reformation of the sixteenth century followed.

By fits and starts the awakening of the Reformation time has since progressed. And it has brought with it revolutions —political, ecclesiastical and scientific. This results from the dissemination of Bible truths among the people. The Bible is the greatest of all levellers; the greatest of all liberators; the greatest of all revolutionizers. It sows its seeds deep and broad, by showing that all men are of *one blood;* that all alike were condemned to death; and that all alike, king and pope and peasant and slave, were redeemed by the *one sacrifice* given "once for all;" and that there is only *one way* for all to come to God, and that as they come they must all stand upon *one level* of acceptance, because God is no respecter of persons.

Wherever these principles of the true gospel are appreciated they are recognized as a grant of *liberty* from God, which inspires the people to a realization of their common rights and privileges, and causes them to feel restive under earthly potentates both kingly and priestly.

Though the world possesses the blessing of greater knowledge, and that more widely distributed among the masses than ever before; and though with it they possess many more comforts and conveniences than ever before—yes, even luxuries formerly possessed scarcely by the few, are now classed among the necessities by the many; and though there never has been a period of such general freedom,—liberty of person, of thought, and of conduct; yet for all this, it is doubtful if there ever was a period of more general discontent.

Let none misunderstand our meaning when we assert, that the Bible is indirectly the source of this discontent, as well as of present enlightenment and progress. Had the Bible been kept in the background, hidden from the people under cover of dead languages, as Papacy designed; had the decretals

and bulls of the church of Rome continued to be the standard and law of men's consciences; the dark ages would still continue, and ignorance, superstition and *contentment* would prevail now, as it did in the twelfth century.

Knowledge and liberty can only be profitably used, and without danger of bad results, either by *perfect beings* able and willing to reason out fully the results, and to voluntarily submit to such restraints and regulations as would be for the general good; or by imperfect beings, who are conscious of the imperfections of their minds and bodies, but whose hearts recognize the divine law and voluntarily submit every thought and act thereto; or by fallen beings under a just, infallible government which could and would enforce righteousness.

Today we see the knowledge of human rights spreading among the masses, and the chains of ignorance and superstition breaking, yet the people are unprepared for such liberty; they are unbalanced in judgment so as to be incapable of correctly estimating causes and effects; they are not consecrated to God, so as to be willing to be under the control of his will, expressed in the Scriptures; and we have no just, infallible government, able to *enforce* righteousness.

The result must be, that as superstitious dread of everlasting torment and other falsities depart, and the unwise, unbalanced masses gain a knowledge of their power, laws and governments, good, bad and indifferent, will be all swept away, and confusion and anarchy will obtain,—to the injury of all. That this very condition of things is rapidly approaching, all can see, who see at all. It cannot be repressed; it already has a great momentum and makes greater progress daily. It is both an evil and a blessing. Its first results will be evil, but it will prove to all mankind the absolute necessity of a just, strong government, which can enforce the right while men progress in knowledge without requiring the aids of ignorance and superstition to maintain its control.

And while the people will be getting ready to welcome such a government, God is preparing just such a government for them,—Christ's Millennial Kingdom. Under its beneficient reign, knowledge shall be greatly increased, and man restored to God's image, which has been almost effaced by the past six thousand years of sin, so that he will be mentally balanced again and able to reason correctly on good and evil, right and wrong, advantage and disadvantage.

So then, ignorance and superstition are more favorable to *contentment* than a little knowledge; and the worldly-wise of the past saw this, and to the benefit of all kept the masses under subjection to law by these means. And God permitted it so to be, until his due time should come, in which, under control of the King of kings knowledge shall be made so perfect as to turn aside its present danger and to make it the basis of a much greater and more enjoyable contentment than ignorance ever produced.

We are now in the transition period, from the rule of superstition to the rule of truth. Many seeing the trouble will be inclined to shrink back, and to desire ignorance and superstition to chain and restrain the masses; and attempts to perpetuate these restraints will doubtless be made; but since God's due time has come for knowledge to be increased none can stay its progress. The consecrated church occupies, as ever, a peculiar position, seeing and appreciating without fear the result which others will dread. We have no fear, because we see the glorious results to be wrought out thus. It is in order that we should not be in darkness, as the world, that our Father's plans are thus unfolded to those of his children who, led of his spirit, have an ear to hear.

CHRISTIAN FREEDOM

It is said that, after the emancipation of American slaves, when millions who had for years been subject to the master's law and whip, were suddenly given the right to control their own affairs, it was almost impossible to get the majority of them to do anything. In their degraded condition liberty meant license; and had it not been for their fear of everlasting torment, there is no telling what extremes might have been reached. Since then, experience has been a valuable educator to many of these freed-men. Many of them have learned that they must master themselves, control their desires and weaknesses, and overcome their sloth; and that they must really be both master and slave. Experience is slowly teaching them that sloth brings hunger and nakedness and disrespect, and that diligence and sobriety bring honor and comforts and respect and a higher order of pleasure; and that now they must not only be their own masters, but also their own slaves.

So, too, it requires a large degree of experience, which is one sort of education, to enable our weak fallen natures, so long the slaves of that severe master, Sin, to use the liberty wherewith Christ makes us free.

If we were perfect beings as Adam was, in God's likeness, we should probably with present experience, find no such difficulty, but only pleasure and real advantage from fullest liberty. But alas! such is not our case; we are painfully conscious of our imperfections and downward tendencies; we find that as a knowledge of God's plan comes to us, the very freedom it brings becomes a snare to many. As they get the truth, and through it freedom from the superstitions and fears of error, wherewith Sin had bound us as slaves, the first tendency with many is apt to be toward spiritual lethargy and idleness, or into slavery to politics or business.

When the task-master, the law, is gone and can disturb us no longer, because we are "not under law but under grace" (favor), we are in serious danger, even while joyfully singing,—

"Free from the law, oh, happy condition,
Jesus hath died and there is remission."

But, a greater responsibility rests unto us, in some respects, by reason of this liberty. To be "under grace" leaves room for our wills to act; to use this "liberty wherewith Christ hath made us free." Our liberty is a liberty to act; to co-operate with our Lord and Redeemer in overcoming our former master, Sin.

The fuller and clearer our apprehension of God's love, and of the length and breadth of his full salvation, the fuller will be our joy and our appreciation of "this liberty wherewith Christ hath made us *free*." The more we learn of the particulars of our emancipation, the greater and grander we find our liberty to be, and the more our joy, the greater is our responsibility. "Brethren, ye have been invited to liberty; only use not liberty for an occasion to [serve] the flesh, but by love serve one another."—Gal. 5:13.

The American freedmen found many of their former masters willing to take advantage of their weaknesses and ignorance, to get them into their debt in advance; so that they would be compelled to serve them virtually as before. So, those whom Christ makes free, find their old master, Sin, even while admitting their freedom, ready to take advantage of their weaknesses and to make them serve him virtually as before; even while they are conscious of their emancipation. Those who are thus overcome are really slaves again, except in name.

What safe course, then, can such weak and inexperienced freedom pursue? becomes a most important question to us all.

There is but one safe course. Because imperfect, we are unfit for self-control and incapable of using liberty to our own real advantage; hence we must *really* become slaves again. It becomes a question only as to whose slave. Left to itself, the question would soon solve itself; we would gradually become re-enslaved to Sin, with merely the name of being free, but without any of its advantages. There is only one other Master besides Sin, and that is Christ; and unlike Sin, he never enslaves any; all of his household are *voluntary servants*, and he treats them as "brethren." Though all such must be as obedient to his will as though they were the veriest slaves, yet he binds none; he compels none to stay, or to serve him. In a word, all his servants are voluntary slaves. His household is really a school where he is sole Master, using his authority for the benefit, education and development of his faithful ones.

The only safe course for those made free—justified by Christ—is this:—

Go to Christ at once, tell him of our joy and thankfulness for freedom; and of our realization of our own imperfections which incapacitate us for self-control; and of our fear lest our former master by cunning devices might bring us into bondage; and pledging unqualified submission to him as his servants, ask that he take us under his control;—to teach us, to chastise us, and to make use of our time and talents, in whatever way he pleases.

But we query—

(1) Would not this complete surrender deprive us of liberty?

(2) Would it not put us completely under the control of a master, whose every wish such an agreement would bind us to consult and obey?

(3) Is not all slavery detestable?

(4) Is such a slavery reasonable?

We answer (1), Yes, it would deprive us of liberty in one sense; in that we could not abide in his service, draw his pay, and have the blessings which his household enjoy, without full submission to his will regardless of our own. But this would not interfere with our freedom in that it would be our own voluntary act, and in that we should not be bound by Christ to continue in his service. We retain the *liberty* to leave, even after we accept the *privilege* to enter this service. It is a privilege, not a compulsion; a voluntary enslavement.

(2) Yes, full submission is required of the entire household; all are required to obey whether they see fully the wisdom of the rules or not; as they obey, they are made more and more to see the justice and wisdom of their Master's rulings. But surely we need not fear to fully submit to such a master. He takes advantage of our confidence, not to injure and enslave, but to bless us and protect us from our former master and enemy Sin. We can surely trust him who died to secure for us freedom from the service of Sin, and from his wages, death;—who purchased for us life and liberty. Ah, yes this one is interested in us, and is benevolent, wise and powerful—our tried friend.

"One there is above all others
Well deserves the name of friend.
His is love beyond a brother's,
Costly, free, and knows no end.

"Which of all our friends to save us
Could or would have shed his blood?
But this Saviour died to have us
Freed from Sin—restored to God."

(3) Slavery to Sin, is detestable and galling indeed; *enforced* slavery of any sort is always dishonorable, both to master and slave. But the voluntary slavery of love, subjecting itself to righteousness and wisdom and submitting every talent and moment to the direction of this Master, is grandly noble, and, morever, the very essence of wisdom.

A mother's love and service and slavery to her family, is but an imperfect illustration of this love-slavery; and yet it is justly regarded with respect and veneration.

(4) Our weakness and inability to rule ourselves, and to protect ourselves against being again entrapped, by our old master, Sin, shows us that the only reasonable course for us to follow, is to submit ourselves to the one interested in our welfare, who will raise us up and strengthen us. It would be the part of wisdom to thus submit to Christ if our reason were none other than a selfish one,—that thus we might escape the other, the cruel master, Sin, whose wages are suffering and death.

But there is another and a weighty reason why we should volunteer to enter the service of Christ,—namely gratitude. When we realize that all we have and are is of and through him, that all our liberty is his gift purchased with his own self-denying sacrifice, gratitude of the commonest sort demands that we not only thank him, but also that we show our appreciation by using our redeemed lives to his glory, in his grand and honorable service. Then, too, there is no joy to which that service can compare.

Seeing human weakness, and the crafty deceptions of Satan, Paul urged some of our fellow-freedmen, in his day, saying: "As ye have yielded your members—servants to uncleanness and to iniquity, even so, now yield your members servants to righteousness unto holiness." (Rom. 6:19.) And again he says, "Being made free from Sin, and become [bond] servants [slaves] to God, ye have your fruit unto holiness, and the end everlasting life." (Verse 22.) And again he says: "I beseech you brethren, by the mercies of God, that ye present your bodies [in his service] living sacrifices, holy, acceptable unto God, your reasonable service."—Rom. 12:1.

So, then, the only safe course for any of the justified, lies in consecration; *i. e.*, in a voluntary and full surrender to Christ. All others really become re-enslaved to Sin, even though they may despise the service. Others, knowing not how to use their liberty and not having full divine direction, are in some respect worse off than if still in ignorance and bound by superstition; for otherwise, their release becomes a fresh source of temptation, the more difficult, yea impossible, for such to restrain. Hence *self-control* is dangerous to a fallen imperfect being, though good and proper for the perfect. Hence the necessity that all who realize freedom through Christ's pardon, should submit themselves to their Redeemer's control.

Indeed we may herein see the wisdom of God's course in *permitting* mighty systems to bind the fallen race, with chains of ignorance and superstition, until the present time; when, the selection of the church, the Body of Christ, being about complete, full knowledge as well as full power to control, will be established in the earth; after the now rising and designed tempest (Dan. 12:1) shall have swept away present systems and broken their chains.

KNOWLEDGE SOMETIMES A SNARE

We have noticed some of the bad effects of knowledge (freedom from superstition, etc.) on the depraved world,—in the futile efforts of fallen men to govern themselves by the simple power of love of right; for the twofold reason of their lack of wisdom and their lack of strength of character.

Let us next notice, the bad effect of knowledge (freedom from errors and superstitions) upon believers in Christ who do not submit themselves fully to his control. They are exposed, by their freedom to greater besetments from their own imperfect organisms. Thus for illustration: Some who had dreaded to speak an untrue word; who had been scrupulously honest; who had been generous toward the poor, and in support of religion; who had been prompt and regular in worship, both in the public gatherings of believers and in private and family worship, who in a word were exemplary persons,—more than they perhaps imagined have been held and bound to such a life, by a fear that eternal torment would be their lot if any other course were pursued, than by real love of righteousness. It is easily seen that a knowledge of God's love and gracious plan, setting free such a one from his bonds of superstition, must have one of two effects upon him:—

The effect may be to make him less careful of his word,—of his business and social engagements; less generous toward the poor and toward religious work; less regular in God's worship, public and private; more disposed to gratify self, and less disposed to sacrifice anything for God or for fellow creatures than before; because the impulse of fear is removed, and *must* is replaced by *may;* and may is fought against by every *selfish* interest which before selfishly urged the other course.

Or, the effect may be the very reverse: The fear being removed, and the love of God being seen the more clearly, the effect may, and certainly should be, to overwhelm the heart and lead it, bound in loving gratitude and appreciation, to the feet of the Redeemer; consecrated fully and forever to his service, and anxious, if but permitted, to share even the humblest part in carrying forward the great work which God has foreordained. Such a one will be blessed and enlarged in every way by his freedom. Seeing God's goodness and love, and having consecrated to God's service and will and plan, he will seek to copy and imitate his character and methods. Seeing the firmness and justice of God, he will seek to be more and more just. Seeing God's love and benevolence more clearly, he, while just and firm, will be more generous toward the weak and erring. Partaking of the spirit (the mind, the plan, the sentiment) of God, gradually, he will lose that selfishness which is always seeking its own advantage, and will begin to take so deep an interest in God's plans as to gladly sacrifice selfish desires, plans and conveniences, etc., etc., in the effort to fulfill the divine plan. His love for all for whom Christ died, will make him more than ever kind to the poor and sympathetic toward the unfortunate. More than ever will he desire to use money, and time, and influence, in God's service; because now, love has made self-sacrifice a pleasure. More than ever will he desire to acknowledge the Lord in all his affairs, and to worship him in private and with his family. More than ever will he be desirous of meeting both publicly and privately for worship, and for the study of the Master's will, with those "of like precious faith" and consecration. And less than ever will he crave other fellowship or company, except he can at least have a hope of telling them of the full salvation and of the gracious Master he has found.

Some of his unconsecrated friends, may think and say of him, that he is a fool—a very slave to Christ, doing and enduring in his Master's service (willingly, gladly), what they would not endure under any consideration; not even in the interest of *self*, the master they chiefly consult and seek to please.

But oh, how differently the truly consecrated feel:—

"Oh what comfort it brings,
That soul sweetly sings;
I am safe from all danger
While under his wings."

A slave?—Yes, a willing slave; and yet free to leave the service and go away, if he wills. A menial servant?—Yes, and one whose chief anxiety is to do the work to the approval of the gracious Master. One whose only fear is to displease, or to be rejected from the work. These are the only ones on earth to whom knowledge and liberty have brought the proper fruit so much desired by all, namely *contentment*. And truly as it is written, "Godlikeness with contentment is great gain."

Then—

"Farewell ye dreams of night,
Jesus is mine!
Mine is a dawning light
Jesus is mine!
All else my soul has tried
Left but an aching void;
Jesus has satisfied!
Jesus is mine!"

BE NOT ENTANGLED AGAIN

"Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5:1.

Few get truly free from errors and superstitions, because few seek earnestly enough the voluntary enslavement to Christ, referred to above. Stepping out of one error and bondage of superstition, they step into another because of their own weaknesses. As we have already shown, none are strong enough to stand alone, and there is but the one we can lean on, and not be taken advantage of and deceived, enslaved and bound again, all our present surroundings being imperfect or evil.

All such enslaving, binding entanglements are deceptive; they all appear harmless or even beneficial, else few would be thus entangled. One of the very deceptive entanglements of our day, which hinders more than all others together, perhaps, th t fullness and closeness of heart-fellowship with Christ, the only Master, is the prevalent idea that in joining the *one* church, whose names are written in heaven, we should also join some one of the numerous earthly organizations which each claim to represent that one true church, and whose creeds each claim to represent the "one faith"—"*the* faith once delivered unto the saints."

The impression is freely given, and is generally received, that to fail to become bound to some earthly sect, is to fail of membership in the one true church. The innocent soul, freed from Satan's service through Christ, is told truly that it cannot stand free alone, but instead of being pointed to Christ as the *only* Master and to the Word of God as the *only* rule for faith and service, they are pointed to the various sects as representing Christ, as appointed by him to receive their services and they are pointed to the doctrines of these sects as taking the place and showing the *real meaning* of God's Word.

To become a probationary member of the one true church, "whose names are written in heaven," the conditions are first, a realization of our own imperfection and condemnation as sinners; secondly, of Christ's full atonement for our sins; thirdly, implicit faith in his love and goodness and in all his exceeding great and precious promises, however beyond the range of human skill or thought; and fourthly, a full consecration to him as our Lord and Master. These are the only conditions of our *acceptance* in the true church and they imply fullness of consecration, to do and be whatever our Master may desire, as we shall continually seek to grow in his grace and in the knowledge of his will. But to become a member of one of the earthly organizations, (churches), means to bind one's self beforehand, to believe and do neither more nor less than is stated in their creed and "covenant."

This leaves no room for the spirit of the truth to guide into all truth, and show us things to come (John 16:13); no room for growth in grace and knowledge; and as a consequence, the new member, if he shall remain faithful to his covenant with the sect he has joined, can get no nearer to a full understanding of the truth and no nearer to a full consecration, than the other faithful members of the same sect. He is bound by a creed seldom understood, and by a supposed interpretation of the Bible, framed by fallible men in a time of great ignorance and superstitious fog, which originated in Papacy in the dark ages.

When thus bound they are led to believe that every service rendered to such organizations, composed for most part of "tares," is service to the true church, the "little flock" of overcoming and fully consecrated believers. They suppose that money spent in cultivating sectarian pride, is sacrificed to the Lord; that fairs, suppers, and many worldly and questionable schemes to get money, are work for the Lord, and for the truth; they suppose that time and energy spent in getting repentant souls, and many others not repentant but merely alarmed, into these sects, where they will be blinded to a higher consecration, and bound and held back from growth in grace, knowledge and love,—this they are deluded into supposing is "working for Jesus!" Alas! how sadly some are thus, in the name of the Master and in the name of the true church, entangled, misled, yoked up to error, and hindered from hearing his Word, and from following in his footsteps. A fellowship with the world, and the spirit of the world, and worldly follies, extravagancies, manners, customs and views, is thus substituted for fellowship of saints under the deceiving titles of Church and Christian.

Whoever has gotten free from such entanglements and has found the Master and submitted all to him, should take heed indeed that *nothing*—neither Protestant nor Catholic, church or priest, shall come between his heart and the true Lord and Teacher, Christ Jesus. And it should be the chief and most enjoyable service to the free, to lead others out of bondage of Sin and into the service of Christ. But, touch them gently as you seek to set them free! Remember that they have learned to love the galling yoke and chain; and some at least wear it lovingly and patiently, supposing that the Master placed it on them. Apply the oil and wine, to strengthen and molify, and touch their weak sore-spots as gently as possible. The true ones are deceived, enveigled sheep belonging to our own one fold, and the Master seeketh to lead them into it, and you are his messenger. Be wise for his sake and theirs.

Then, too, there are other bonds of error, outside the pale of the great organizations which claim to be the living church but are dead. There are forms of error purporting to be the light of advanced truth, which only the elect will probably escape, in this evil day. Their full consecration, and faithfulness to the Master, will keep them so near to him that no such plague shall come nigh their dwelling. Being filled with the truth and with the spirit of the truth they will quickly discern error, so that it will have no power to entrap and enslave them.

To all, therefore, who have separated themselves from former entanglements and who desire to continue to stand fast in the liberty wherewith Christ hath made us free, we would say, Let us live very near the fountain-head of truth; imbibe its spirit freely; take a firm and positive stand for truth and be faithful at any cost. The Master we would thus obey, our sure and safe Guide, will be with us to the end. He will never leave us nor forsake us, nor suffer us to be tempted above that we are able to bear, but with each temptation provide also a way of escape.

"A thousand may fall at my side,
Ten thousand at my right hand;
Above me his wings are spread wide,
Beneath them in safety I stand.

"His truth is my buckler and shield,
His love he hath set upon me;
His name in my heart he hath sealed
E'en now his salvation I see."

[In our October issue we hope to examine the question of THE TRUE CHURCH, and the liberties and restraints of its members.]

DAWN IN GERMAN, PAPER-BOUND

A cheap, popular edition for loaning, etc., greatly desired by some of the friends, has finally been decided upon. The first thousand is now about ready and orders will be filled in rotation as received. The price will be 25 cents each, the same as the English edition, that being the popular limit. The same "expense allowance" as on the English edition will be granted. See June '88 TOWER, page 1. Order at once.

THE CURSE LIFTED

[This article, excepting the paragraphs below, was a reprint of that published in issue of February 1884, which please see.]

Both Jew and Gentile needed to have a work done *for* them. Not to make God right, in their eyes, but to render them acceptable with God. Not to atone for any injustice on God's part, but for unrighteousness (violation of God's law) on their part. Jew and Gentile are here kept distinct in speaking of Christ's work of reconcilation, because, while all were of one family originally, and all condemned in Adam, the Jew had been separated from the others and given another trial (typically) under Moses' Law—in which also they had *failed*, forfeited life (typically) a second time. So that had their covenant been real,—and not merely a typical one, the death penalty under it would have been final and hopeless, the Second Death,—from which there is no hope of recovery or resurrection.

Our Lord Jesus, by his death, not only bore all the penalty against Adam, and hence against all condemned through Adam; but as a Jew he met, on behalf of all Jews, all that special condemnation which was upon them because of failure to keep their Law covenant. There was no *"access unto the Father"* as long as the enmity (opposition) of his just law barred us off as sinners; but when Jesus became our substitute and suffered the condemnation, he thus *destroyed* all claim and enmity of the original law against us on account of Adam's disobedience as well as the condemnation of the Mosiac Law against the Jews. "Now *therefore* ye are no more strangers and foreigners," and outcasts from the Lord and his communion, but are *"made nigh by the blood of Christ."* —Eph. 2:13, 19.

Jesus offered himself as a sacrifice, not for God *unto men*, to appease their enmity or opposition, but "unto God" "for men," to remove the righteous enmity and curse of God's law which was *against men* because of their sin.

But, note, the Law of God has not been changed; right is still right, and wrong is still wrong, and will ever so remain; but mankind has been purchased out from under the dominion of the curse, or penalty, which resulted from the original violation of the law. Mankind is reckoned as now belonging to him who *bought* them with his own precious blood. The claims of the law being all settled by him, the *entire control* of men is delivered to the Lord who bought them. Whatever now shall be done with them he shall do it. He may do what he will with his own—thenceforth "the Father judgeth no man, but hath committed all judgment unto the Son." Having purchased all mankind, he is therefore "Lord of *all*."—John 5:22; Acts 10:36.

Having delivered mankind from the dominion and curse of the perfect law, abolished the legal opposition—the curse of death which was against them—the work of Messiah is toward men, and not toward God; and for *this* work he takes to himself his great power, and will reign. The object of his reign will be to destroy man's enmity to God and his law, and to re-engrave that law upon their hearts.

Thus, our Lord not only releases us from the penalty of Adam's violation of God's law, but more, he releases us from all accountability to the Father's law; for having "bought us" we are under whatever laws or arrangements he may make for us. True, he will make no arrangements but such as is part of the Father's plan; but (as shown in August TOWER—Ransom or Pardon Which?), it is the Father's plan to deal only with perfect beings, and to have but one perfect law, viz., the obedient may live, the disobedient must die. If placed under this law (though it is just and holy and good), we fallen, depraved creatures could gain nothing by a release from the penalty of Adam's disobedience; because, we would violate this law unintentionally at once. Hence, that good law would not be good for us, now. It was made for *perfect* beings who *could* obey if they would, while fallen humanity cannot. Even released from Adamic condemnation, we realize that it would profit us nothing, if thus put under Jehovah's perfect law. Paul suggests, it would be a fearful thing for imperfect beings to fall into the hands of the living God.—Heb. 10:31.

The purchase plan was adopted, therefore; so as to transfer man from accountability to the uncompromising law, under which he was created, into the complete control of his Redeemer, Christ Jesus; who for a time puts all under a compromising law, which takes cognizance of men's weaknesses and inflicts *lesser* penalties (as well as the death penalty—which is the *only* one in the Father's perfect law for perfect beings) according to the *willfulness* of the disobedience.

But, this change of jurisdiction, from God's judgment-seat to the judgment-seat of Christ, is not a permanent change. It is only a temporary measure, made expedient because of man's fall and because he had been redeemed, and was to have a fresh trial for everlasting life; and because he could not stand trial in the higher court. During the Millennial reign, Christ will not only be the Judge, but also the Priest and Physician and Life-giver; to restore men to perfection, step by step, as under *his judgment* they are found worthy; until all shall be tested and the disobedient cut off from life. (Acts 3:23; Rev. 20:9.) Then, all the worthy having been made perfect, the perfect law will be very good for them; and we read that then, the Son shall deliver up the kingdom to God, even the Father,—his special law and special judgment being over.—1 Cor. 15:24, 25.

The work of reconciliation toward God for man's sins was quickly accomplished, for Jehovah *waited* to be gracious. And when after laying down his life on our behalf, our Redeemer ascended up on high and there appeared in the presence of God for us, and presented the *price* (his sacrifice) as the redemption price of all, it was at once accepted by the Father, and the holy spirit (with gifts) was *at once* given (at Pentecost), as the evidence of God's reconciliation —the seal of acceptance to the consecrated waiting disciples. While there has been much error held with reference to God's character, representing him as without love, and the embodiment of stern justice only, there was in it much truth also. Like many subjects, this one has two sides; God is both *loving* and *just*. Our Father's love could not override his justice and could not acquit the guilty. The penalty must first be fully met before his love could embrace and own the sinner as his child. This was witnessed to and sealed at Pentecost and the words are now true:—

"My God is reconciled,
His pardoning voice I hear.
He owns me for his child,
I can no longer fear.
With confidence I now draw nigh,
And Father, Abba Father, cry."

But the reconciling of men is not so quickly done. While some were anxious for reconciliation and restoration to divine favor before Pentecost, and could only receive it in part, and that after typical sacrifices for sins had been offered, yet the great majority have wandered so far from God, and have had the divine likeness or resemblance so effaced, and their ideas of right and wrong, justice and injustice, so warped and twisted, and their eyes so blinded by evil and error, that they love their degradation. They will require a thorough course of training before they can appreciate the privilege now offered them through and by Christ. Only the few, are ready for this during the Gospel age; and these are offered a share with Christ in the future work, on conditions. The vast majority, however, must be released from prejudice, superstition and blindness, before they can see; and this great work of making known to men God's love and favor and their need of it, we are informed by the Scriptures, will require an age—The Millennium.

PEACE IN TRIBULATION

"Trust ye not in a friend, put ye not confidence in a guide. Keep the doors of thy mouth from her that lieth in thy bosom; for the son dishonoreth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies are the men of his own house. Therefore I will look unto the Lord; I will wait for the God of my salvation: My God will hear me."—Micah 7:5-7.

The beloved and faithful Apostle Paul wisely counseled the church, saying—*"If it be possible*, as much as lieth *in you*, live peaceably with all men." (Rom. 12:18.) But in the outset he plainly admits that it may not always be possible; and we are taught that to maintain peace under some conditions would be wrong. Paul shows plainly the character of the effort we should make for peace,—that we should cultivate a loving, affectionate disposition toward others, in honor preferring one another; not slothfully casting our cares on others, but diligently bearing our own burdens to the full extent of our ability; providing things honest in the sight of all men for ourselves and those dependent upon us, and kindly sympathizing with and helping to bear the burdens of others who are overburdened; putting away vanity

and self-conceit; not minding high things, but condescending to men of low estate; and if rewarded with evil, overcoming the evil with good—*if it be possible.*

And yet, strange to say, it is not always possible to secure peace with those about us, even with the most careful manifestation of such a disposition. Peace on such terms is secured with all those who love righteousness, truth, and fair dealing; but it is not so secured with others. With the world in general, peace and harmony is only secured by lowering your principles of truth and righteousness to conform to their ideas. Many do this in whole or in part, and verily they have their reward; for "the world will love its own." But those who closely adhere to the principles of Christ and faithfully carry them out, must not expect to have peace with the world—"In the world ye shall have tribulation;" "They that will live Godly shall suffer persecution." It is not possible in this age to have it otherwise. The apostles found it so, and so did the Lord. And he said for our encouragement, "If the world hate you, you know that it hated me before it hated you . . . . The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them they had not had sin, but now they have no excuse for their sin. But now have they both seen and hated both me and my Father. But this cometh to pass that the word might be fulfilled that is written,—They hated me *without a cause.*"

If after the same manner, we find persecution instead of peace in the world, we should not think strange of it, or change our course of action, but should follow on in our Leader's footsteps, letting our light shine in words and deeds of no uncertain sound, however severely they reprove the works of darkness, and bring hatred and persecution from those who love darkness rather than light. If the Lord and the apostles and all the faithful saints had just kept quiet and said nothing about the truth,—the kingdom to come, and the overthrow of present evil powers civil and religious, in order to its establishment; if they had flattered, approved, and worked in harmony with the Chief-priests and rulers of the synagogues, and conformed to the ideas of the masses of professed religious people; if they had just let them alone to work out their own plans and ideas without interference, doubtless they could have lived at peace with all men and had no persecution. And just as surely as we let the world and worldly religious systems, etc., alone, to do their own will, without warning or remonstrance against their evil character, and erroneous teaching, we also will escape persecution and live at peace with the world. But as surely as the Lord did not do it, we must not do it; unless we are willing to turn aside from the narrow way and to give up the prize of our high calling.

Although the Prophet foretold that Messiah should be the Prince of Peace, yet when Messiah came, he said in almost the same words as the Prophet above quoted, "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and man's foes shall be they of his own household."—Matt. 10:34-36.

Though this has been true in a measure during the entire age, it is specially true in the harvest or end of the age, when the sickle of truth is doing its work of separation; for in the time of harvest, not only are Christians to be separated from the world, and wheat from tares (the true from the false), but the ripe wheat is also to be separated from the unripe. And so it will probably be true of the faithful now, as it was true of our Lord, that they shall be *left alone.* He said even to his disciples, "Behold the hour cometh, ... that ye shall be scattered every man to his own and shall leave me alone."—John 16:32.

When our Lord first started in his ministry he was glorified (honored) of all (Luke 4:15), and men "wondered at the gracious words that proceeded out of his mouth;" yet faithfulness to the truth quickly aroused hatred and opposition. Very soon the great ones in the church began to oppose him bitterly; but still many of the common people heard him gladly. And it seems that persecution from his earthly kindred was not lacking in his case and that he was unwelcome in the home of his childhood; for he said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." (Matt. 8:20.) His brethren did not believe on him, and seemed ashamed of the unpopular notoriety which his course brought upon them as a family. And though Jesus walked no more in Jewry [Judea] because the Jews there sought to kill him, his brethren urged him to go, notwithstanding the danger, and do some of his mighty works there. But Jesus replied to them, "My time is not yet come, but your time is always ready. The world cannot hate you; but me it hateth [and they seek my life] because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come"—neither the time for manifesting his power to the world, nor to lay down his life as a sacrifice. (John 7.) His mother was doubtless always in sympathy with him, though she could not fully understand him and with a true mother's love, as well as the love of a disciple, she shared his reproach and followed him to Calvary and the tomb.

But while the world, and the nominal church, and they of his own house, were arrayed in opposition to the Lord, he turned to his disciples and said, "Who is my mother, and who are my brethren? He that doeth the will of my Father, the same is my brother, and sister, and mother." (Matt. 12:50.) And yet the hour came when even these were scattered, and he was *left alone.* The persecution became so severe that they all fled.

And so it will probably be in the end of this age with the body of Christ. The separation must come closer and closer; friend after friend will depart; and foes will become more numerous and bitter in their opposition, until the reproach will rest so heavily upon the faithful, that all not like-minded will depart and leave them alone—alone in their fearless defence of the truth, alone in their bold declarations of the presence of Messiah and the setting up of his kingdom which shall overturn and destroy all opposing powers; and alone in bearing whatever of reproach or persecution such a course may bring.

If such is to be the stormy pathway of the saints in this day of harvest separation, how necessary is the counsel of the Prophet at the head of this article—"Trust ye not in a friend; put ye not confidence in a guide, etc." To trust in and take counsel of former friends, however dear, with reference to our present course of action, is dangerous. Unless they join us in the same narrow way of sacrifice, we must generally keep our thoughts and purposes to ourselves, with a resolute determination to accomplish our Father's will at any cost; for their very love for us will often cause them to bitterly oppose us. And in the end even that love will sometimes turn to hatred.

We may not put confidence now in former guides however much we had esteemed and reverenced them—whether they were the ministers of the nominal church, or parents, or husbands, or Christians of considerable advancement, highly esteemed for their work's sake. None of these must be looked to as guides now; for the tests are now being applied to all. —Every man's work is being and shall be yet more thoroughly tested—so as by fire—and only those who can stand the tests themselves can be helpful to others. And even the wife (or husband) who hitherto shared your joys and sorrows, and entered into all your plans, will not now be able to sympathize with, or comfort, or help you in this way, unless of the same consecrated class. Hence the counsel of the Prophet, "Keep the doors of thy mouth from her that lieth in thy bosom." If not of the fully consecrated class, she cannot understand or appreciate the prize for which you run. She can see only the thorns in your way, and her share in bearing some of the reproach with you, and her efforts will, in kindness to you and in the desire to reach her own ambitions, etc., be directed toward dissuading you from your course.

To whom then shall we look? Must we walk the thorny pathway alone—with foes and dangers all about us? If we should, as individuals, be left entirely alone, so far as human sympathy is concerned, we should be willing; for the disciple is not greater than his Lord, and he was left alone; yet not alone as he said, "because the Father is with me." But we are not, and probably shall not be so alone as he was; for other members of the body are now in existence, and their hearts are *one* in love and sympathy. The Prophet speaking for this class directs us where to look for help, for comfort and consolation, saying, "Therefore [though all other helps and comforts fail] *I will look unto the Lord;* I will *wait* for the God of my salvation: *My God will hear me.*"

This must be the attitude of the saints. They must look to the Lord—through his Word—to learn his will, his plan, and the part he would have them take in the execution of that plan, and then go about their Father's business with an eye single to his glory, taking comfort and rejoicing in his words of encouragement and his exceeding great and precious promises. In him, through his Word, we must find our friend, our comforter and guide. But we must wait patiently for

the grand outworking of his plan—Rest in the Lord and wait patiently for him. Commit thy way unto the Lord, and he shall bring forth thy righteousness as the light and thy judgment as the noonday.—Psa. 37:5-7.

During all this time of patient waiting under affliction we rejoice in the full assurance that God is causing all things to so work together as, in his own best time, to establish universal peace on a sure and permanent basis. But before that peace, must come the lash, the tumult, and the storm. Before Christ can reign as "Prince of Peace," he must rule with the rod of iron subduing all things unto himself and establishing his own righteous authority. Peace on any other basis than that of righteousness is not a proper peace nor is it the peace which God wants. In its very nature such a peace cannot last, and while it lasts it is injurious.

If a parent would have peace in the home circle, it should be established on the recognition in the family of the righteous principle of parental authority over children who have not attained their majority, and respectful consideration for their wise and loving counsel from those who have come to that age. If the adult child would live at peace under the paternal roof, it should be on his part with a cheerful concession of the rights and privileges of every other member of the family, and a careful attention to filial and fraternal duties; and with the recognition on the part of parents and brothers and sisters of the righteous principles of his individual rights, and liberty of conscience, to serve God and his fellow-men, or himself, or them, according to the dictates of his conscience. When we were children, we were wisely placed by God under parental authority, but when we become men, we are subject to God only, though he directs that we still be subject to the civil powers that be, as long as he permits them. If we would have peace with our neighbors, it should also be with a recognition on the part of each of the natural and inalienable rights of each other as individuals, and a proper respect and regard for those rights, whether esteemed as wise or unwise. To seek peace on any other ground is merely to cry, "Peace, peace, when there is no peace."

If we are saints, our individual liberties and right will not only be exercised in the interests of peace, but for that *lasting peace* which is founded on the firm principles of righteousness—the recognition of God as the rightful sovereign of earth; and of the common brotherhood and equal rights of all men. And while we boldly assert these principles, and rule ourselves and those under our authority and care accordingly, we must *wait patiently* for the grand result.

The Prophet adds another word of encouragement saying, "Rejoice not against me O mine enemy: when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me" (Micah 7:8.) How like our Lord's expression, "I have meat to eat that ye know not of;" and Paul's triumph in affliction, and rejoicing under persecution. However dark our way may grow, the Lord will always be our light if we walk in close harmony with him. And though we fall in death, our power and strength will be renewed, and glory, honor and immortality will be granted when we rise in the likeness of our Lord, as his bride and joint-heir, to carry on to completion the grand work of establishing peace on earth and good will among men.

But let us not forget our Lord's words—"A man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me."—Matt. 10:36-38.

There is still another thought to which we would call attention before leaving the subject. It is that precious promise recorded by the Prophet Isaiah (26:3), "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Well, says one, I do not see how this can be true in view of the scriptures above quoted. It seems to me the Christian's experience if he is faithful, is very far from peaceful. Look at Paul and all the martyred saints of the past: and look at the Lord's sufferings.

True, from the world's standpoint, such experiences look to be far from peaceful; but if it were not for the deep under current, the gentle steady flow of communion and harmony with God, the Christian character could not stand amid the surging billows that disturb the surface. Like an iceburg, towed by a powerful undercurrent, the Christian is upheld and borne onward by the strong under current of peaceful communion with God, and thus moves grandly on in opposition to the counter-surface currents, steady and tranquil even in the midst of the wildest storms. Men of the world look on and wonder because they know nothing of this grand, silent motive power.

The mind thus stayed on God is kept in perfect peace even in the midst of persecution, just as the depth of ocean is calm and quiet while the surface is lashed with storm and tempest. Peace is not enthusiastic ecstatic joy but real joy can never be experienced without the firm foundation of peace. Peace is calm, quiet, restful tranquility. When our Lord said to the raging winds and waves, "Peace be still," "there was a great calm." The sun may or may not have shone out brightly, but no matter, the peace, the calm quiet rest, had come.

It is not continuous, delightful, ecstatic joy, that is promised to the Christian, but this calm, quiet, restfulness, which comes from acquaintance with God and his great plan of salvation, and implicit confidence in his love, and power, and wisdom, which in due time will cause all things to work together for the accomplishment of his grand designs. You may be troubled on every side, but you will not be in distress; you may be greatly perplexed, but you will not be in despair, unless you throw away your confidence in God, and cease to consider and meditate upon his word.

Those who abide in him by faith, will never know the feeling of despair. They may see every earthly tie severed, and realize to the full that in following Christ, their bitterest foes are those of their own household, and those whom they once regarded as members of the household of faith; yea, they may realize the loss of all things earthly, yet their peace will never be disturbed, if their minds are stayed on God, trusting in the sure outworking of his marvelous plan, and patiently awaiting and working in harmony with him for its development. MRS. C. T. R.

EXTRACTS FROM INTERESTING LETTERS

Magazine, Ark.

DEAR BRO. RUSSELL:—There are six of us here, and we belong to what is known as the Second Advent Church. We want to know if this is right. Do you have any fellowship with the Second Adventists? We have been baptized by Baptist ministers, but we did not then have the truth as we now see it. Do you think we ought to be baptized again? It makes our hearts glad to read the letters from the dear brethren of like precious faith. The Advent preachers publicly denounce you as a dangerous heretic; though they teach a good deal of the gospel. We hope you will answer this letter, publicly or privately.

May our Father greatly bless you, and all of like precious faith. J. P. B——.

[DEAR BRETHREN:—We are glad to know that you are growing in grace and in the knowledge of the truth. This is right. Let the good work go on. Never do as many have done —stop, and conclude that you have all the truth and can make no further progress.

In the matter of baptism: As you probably saw by the MAY TOWER, the real Baptism was your consecration. This had a definite time, no doubt, of beginning and it is not yet ended. The dying process must continue daily until literal death shall finish it. The water immersion, by which you outwardly manifested your consecration, should come after consecration, but not necessarily after a full knowledge of the divine plan. God gives the knowledge of his plan to us *because* we have consecrated, and not before we consecrate. So then I say that the matter of your immersion having preceded your full knowledge, is the right order, from God's standpoint; and if to you immersion implied *consecration*, then you have as valid (symbolic or water) immersion as any could have; provided of course, that you were believers in the Lord Jesus, as your Redeemer, beforehand.

In the matter of worshiping with the Second Adventists: —The principle is just the same as with any other denomination. They have perhaps two advantages over some others, viz., they hold some truths more than others, and they are generally poor and unpretentious. And they have some disadvantages over others: They are generally conceited, and so filled with the one doctrine of the non-immortality of man, that they have no room for anything else, and, still worse, have little taste for other truths. They have the disadvantage of false expectations concerning both the manner and

object of the Lord's second coming, though like the Jews at the first advent, they are so sure that they know it all, that they will not study further.

The same rule should guide you in dealing with them as with others. If you are perfectly free to meet with them, as God's children, without being hindered from talking, both in meeting and privately, of all the truth which God gives you, then you can feel perfectly free to go among them and let your light shine.

If you cannot be thus free, you of course cannot think of being among them on any other terms. And even if you have this freedom among them, it becomes then necessary for you to judge of whether your time thus spent is being used to the best advantage; whether you are getting good, growing in grace and knowledge and love yourselves, or helping others so to grow. If you conclude that to be among them is purely a waste of time, or that you can accomplish more good by spending the same time either in study at home, or with one or two, or in visiting and conversing about the truth with neighbors or friends, then it becomes your duty to do that which will most glorify God and most profit yourselves and others. Thus with these suggestions as to the Lord's will, your course is for your own decision.

Praying for your welfare, I trust that you will be faithful and let your light so shine as to glorify our Father.—EDITOR.]

Jackson, Mich.

DEAR SIR:—I am much in love with Millennial Dawn and Z. W. T., though I cannot get time to read them as much as I should like to. I have other duties that seem to take nearly all my time. I keep those Arp tracts on my show case, and give to any that I think will read them. I have quite a curiosity to know by what name your church is called. Some say, Do not be too fast now, perhaps they are Adventists or Latter Day Saints. Well I don't know by what church name you go, but I believe you are going and not standing still; and that you are not dead, while you profess to be alive.

I do enjoy conversing with living Christians, and reading the writings of those who do feel the spirit's influence while their pen is moving on to honor God and battle for the right. When I read DAWN and the WATCH TOWER, I cannot but feel that the doctrine is true. The July TOWER interested me greatly. Bless God for this food for my soul. There is so little to be had in the church now. I send you $1.00 for four more M. DAWNS,—I have sold two more. My own copy is out on a mission of good. Yours in Christ.

MRS. E. J. L——.

[DEAR SISTER IN CHRIST:—We are glad to know that the truth has found you and that you are being fed by it.

You seem to have nearly the right idea about what should be "the path of the just . . . . shining more and more unto the perfect day." We are going on. Thank God we have no disposition to go back to the world nor to sectarianism, nor to darkness, but to go onward to the perfect day. As Paul expresses it, we press along the line towards the prize of our high calling of God by Christ Jesus.—Phil. 3: 14.—*Diaglott.*. We do not separate ourselves from other Christians by taking any distinctive or peculiar name. We are satisfied with the name, Christian, by which the early saints were known. We recognize as brethren all who own our Redeemer and his work, and who are consecrated to his service. The Lord bless you; go on.—EDITOR.]

"The path before shines more and more
As we near the golden city."

Sumter Co., S. C.

DEAR BRO. RUSSELL:—I am still selling Dawns wherever I have an opportunity. I have only sold about forty, as I have very little time to spare. I have an afflicted family dependent on me.

I have never seen a book to sell as Dawn does. I never have any trouble to sell it whenever I have an opportunity to show it. I rode across the country about fifteen miles a few days ago and took a few Dawns with me; I sold them all and could have sold many more if I had had them along. One Methodist young man told me he had read Arp's comments, and shed tears when he read it; he was very glad to purchase a book and said he could not believe the doctrines taught by the nominal church—of almost universal damnation, and everlasting torment. I meet many who express the same sentiments.

I could sell hundreds if I could travel with it. I hope to be able to spare more time in the work soon; for as in the Jewish harvest, so now, "the harvest is great but the laborers are few."

May our Heavenly Father bless you in spreading the good tidings. Yours in fellowship. J. A. G——.

[We feel to urge this Brother, and others thus situated, that they hereafter give all their strength and time to this, in one way the most successful method of preaching the truth; and that they do not hesitate to avail themselves of the allowance made from the TRACT FUND for their expenses. Do not feel that thus you are robbing the Lord's cause; for this TRACT FUND is supplied by the voluntary donations of dear Brethren and Sisters anxious to have a share with you in the work, but so situated that they are debarred from the more active and public service of the truth.—EDITOR.]

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SPECIAL NOTICE

This paper is dated to represent two months, October and November, but numbered as one issue. From this you will know not to expect another issue until December. Your subscription year will be estimated as extended one month beyond the date at which it would otherwise have expired.

This has been found necessary to enable us to use our type for M. DAWN VOL. II., which we hope to be able to announce as ready in our next issue. The first edition will be in cloth binding only and it is questionable whether it will be worth while to get out a paper bound edition; because it will probably be of interest only to the deeply interested, who will prefer it in cloth binding for preservation.

VIEW FROM THE TOWER

MISSION RESULTS IN INDIA

Our Lord said to the nominal Jewish church, "Ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell [*gehenna*—the second death] than before." (Matt. 23:15.) The fault on the part of the Jews lay not in the *zeal*, which prompted labor and expense for others (Rom. 10:2), but in the false ideas by which the zeal was inspired, which evidently was in great measure sectarian pride rather than love. The damage done to the Gentiles did not consist in the introduction of immoralities; for the Jews, and the Law of Moses which they took with them, favored morality, and doubtless had thus a good tendency in this respect. The evil consisted in the false ideas which they spread among the Gentiles. They taught that circumcision and the keeping of Moses' law justified to life. They raised their own imperfect lives as standards or illustrations of the demands of the law. By thus raising false standards of righteousness before the Gentiles, and telling them that they could keep the law and justify themselves by (imperfect) works, they were breaking the very effect the law was designed to have, viz., to show human imperfection and thus point to Christ as the only perfect one, whose *sacrifice* for our sins was all-necessary. They were thus (ignorantly) opposing God and injuring the Gentiles; for, as many of the Gentiles as received their teachings, were in a worse condition, less likely to receive Christ as their Redeemer, than if left in heathen darkness.

We fear that our Master would offer a very similar reproof to much of the missionary effort of our day, done in his name. Even if the moral tone of the heathen people is elevated to some extent, and if education and civilization of manners and customs follow as the good results of missions, it would still be proper to inquire, Is the result favorable to pure Christianity or not? Do the doctrines taught tend to bring the people into fellowship of spirit with the Master and the

true plan of redemption and salvation, by and through the great Life-giver; or, do they tend to a spirit of fear, and lead to trust in a gloss of morality, as a basis for hope of escape from a vengeful God and a burning hell? Ignoring the question of morals, which may be practiced by infidels as well as by saints, we ask, Is the religious tendency of mission work as now carried on, favorable or unfavorable as a whole?

On this point we have an undersigned answer, given by a Presbyterian missionary, J. C. R. Ewing, D. D., who having spent nine years in mission work in India, is certainly qualified to give an opinion on the general results of mission work there. While on a visit home recently, he delivered a lecture on the subject, before the Y. M. C. A. of this city, from which the following was reported in the local press. He said:—

"India owes more to the direct and indirect influences of Christianity than to any other one thing. It has done much to break down the old idea of material gods, and in its stead set up the idea of a single supreme God, but not the same idea of a God that the people of the West entertain.

"Among the 263,000,000 of people in that country there are 10,000,000 young men who speak the English language and who are instructed in the Western ideas that we are taught. The higher caste are thoroughly learned in the literature, the religion and the sciences that are the basis of the education of the people of this country. The old idea of a vengeful God, who must be propitiated by numerous gifts and many prayers has given way to the modern spirit of infidelity. The educated men of the East no longer believe in the gods of their fathers. They have abandoned them forever and replaced them with the teachings of Colonel Robert J. Ingersoll, of Paine, of Voltaire, of Bradlaugh and of every other atheistical and pantheistical teacher. This skeptical age will soon pass away, and the West, just as it has given India her ideas, will give her the religion of the Christian God, and the people will no more bow down to the God Vishnu, or Corla, the goddess with the necklace of skulls.

"The young men of India are well educated, acute observers, intelligent, well posted in all the affairs of other nations besides their own, and though it may seem strange, well acquainted with our Bible. Indeed they know it so well that none but a man thoroughly conversant with its teachings, and the Christian theology, could hope to be able to successfully answer all the objections that they bring forward against it. The popular idea that a missionary sits in the shade of a tree and teaches naked savages who gather around him, is an exploded one. In India the missionary meets intelligent and educated men, and he must be well equipped to influence them. They are, besides being intelligent a fine looking people, amiable, courteous, gentlemanly, and treat all foreigners with the greatest consideration and respect."

Thus, while telling us of his great hopes, this gentleman honestly confesses that missionary influences tend far more toward infidelity than toward Christianity; and that it is the intelligent class who become infidels, and only a few of the ignorant and young that accept of Christ, is to be implied from his statement, as well as from the more direct testimony of other missionaries.

Where is the fault? It is with the doctrines taught, which are neither Scriptural, nor truthful, nor reasonable. The effect of these false teachings is to embitter one class against Christ and every thing connected with his name, and to prejudice and enslave another class by fear, to the service and spread of error. Thus, while perhaps morally elevated, those people are less ready to receive *the truth* than if they had never seen or heard the false gospel.

Nor is the effect very different nearer home. Here too, we see the same bad fruit of false doctrine. As knowledge increases, it is rapidly driving the thinking class into either active infidelity, or passive doubt and unbelief. The majority of the young people brought into the various sects are merely credulous and deluded unbelievers. Calling themselves Christians, and supposing that they are such, they are really nearly as ignorant of the doctrines, and words, and spirit of Christ, as the heathen. They are really farther from the kingdom of God, by reason of their delusion, than if they were totally ignorant of Christ.

It is far from our thought to intimate that all who are zealously engaged in promulgating the false doctrines referred to, are destitute of the spirit of Christ. Quite the contrary; there are such, who hold on to Christ by faith, notwithstanding the tendencies of false doctrines, handed down from Papacy, to overthrow their faith in God, and nourished by a Protestantism that has ceased to protest.

To some of those to whom the Lord had said, "Ye compass sea and land to make one proselyte; and when he is made he is twofold more the child of gehenna than yourselves," Peter said, "I wot that ye did it ignorantly, as did also your rulers," (Acts 3:17.) So now many of God's children who teach falsely, and thus exercise an injurious influence on the world, do it as unintentionally as did Saul before he saw the great light in the way and found that he was opposing the Messiah whose cause he before supposed he was serving.

Mr. Ewing has a hope without foundation, when he believes that the infidelity of India is a step nearer to God and Christ than their former conscientious idolatry. Not so; they have been injured deeply by these false doctrines; just as infidels here are injured. They are farther from Christ and harder than ever to reach. Bible truth can convert an infidel, but sectarianism never. Although the Millennial age shall bring all to a clear comprehension of the truth, these infidels will, we doubt not, be far *slower* to receive the truth than if they were still in heathen darkness. And many of those young and ignorant converts are injured also, they are prejudiced against the truth and in favor of errors to such an extent that it will be more difficult to convert them to the truth than if left in total ignorance of Christ until the truth in its purity, simplicity and gradeur shall be taken to them in God's "due time."

And when the gospel shall be preached to every creature, during the Millennial age, we have no doubt that many simple, unprejudiced ones, who make no profession of Christianity, will hear and receive the truth much more readily than some who have been Christians in name, but not in deed and in truth.—Matt. 7:22.

A MORNING WITHOUT CLOUDS

MILLENNIAL DAWN

Who can look around him, and consider the state of the world in which we live, and not be obliged to confess that clouds and darkness are now on every side? "The whole creation travaileth in pain." Rom. viii. 22. Look where we will, we see confusion, quarrels, wars between nations, helplessness of statesmen, discontent and grumbling of lower classes, excessive luxury among the rich, extreme poverty among the poor, intemperance, impurity, dishonesty, swindling, lying, cheating, covetousness, heathenism, superstition, formality among Christians, decay of vital religion—these are the things which we see continually over the whole globe—Europe, Asia, Africa and America.

But there is a good time coming which David saw far distant, when this state of things shall be completely changed. There is a kingdom coming in which holiness shall be the rule, and sin shall have no place at all.

Who can look around him in his own neighborhood, and fail to see within a mile of his house that the consequences of sin lie heavily on the earth, and that sorrow and trouble abound? Sickness, and pain and death come to all classes, and spare none, whether rich or poor. The young often die before the old, and the children before the parents. Bodily suffering of the most fearful description and incurable disease, make the existence of many miserable. Widowhood, and childlessness, and solitariness, tempt many to feel weary of life, though everything which money can obtain is within their reach. Family quarrels, and envies and jealousies break up the peace of many a rich man's happiness. Who can deny that all these things are to be seen on every side of us? There are many clouds now.

Will nothing end this state of things? Is creation to go on groaning and travailing forever after this fashion? Thanks be to God, the second advent of Christ supplies an answer to these questions. The Lord Jesus Christ has not yet finished his work on behalf of man. He will come again one day (perhaps very soon) to set up a glorious kingdom, in which the consequences of sin shall have no place at all. It is a kingdom in which there shall be no pain and no disease, in which "the inhabitants shall no more say, I am sick," (Isa. xxxiii. 24.) It is a kingdom in which there shall be no more partings, no moves, no changes, no good-byes. It is a kingdom in which there shall be no deaths, no funerals, no tears, and no mourning worn. It is a kingdom in which there shall be no quarrels, no losses, no disappointments, no wicked children, no bad servants, no faithless friends. Where is the Christian heart that does not long for this state of things to begin?—*Bishop Ryle.*

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Like the great majority of those who have caught glimpses of the Millennial kingdom, this brother's mind settles upon the final results to be obtained at the close of the Millennium; and his view consequently is rather that of the perfection to follow, than of the Millennium itself.

There will be pain and sighing and trouble and death all through the Millennium, down to its close. But there will be a vast difference between *now* and *then*. Now, both saints and sinners suffer, and the former generally suffer most; then, only the wicked will suffer. Now, all who serve God are disadvantaged—"whosoever will live godly, shall suffer persecution;" "in the world ye shall have tribulations;" "marvel not if the world hate you." Then, "ye shall turn again and discern [a difference] between him that serveth the Lord and him that serveth him not." It shall not be as now: the wicked shall no more "spread himself as a green bay tree;" no more shall it be true of them that "their eyes stand out with fatness, they have more than heart could wish," while the just are led as lambs to the slaughter.—James 5:6.

The tears and pains and sorrows of the overcomers—the good soldiers of Christ who endured much and bravely for his truth's sake—will be at an end then. They all end with the present age of the Church's trial. The tears and groans and pains of the coming age will come from the ungodly. All wickedness will meet with a just and speedy punishment then, and every effort toward righteousness will bring blessings and releases from present imperfections which now cause pain suffering and death.

Now the penalty of sin rests heavily upon all because of Adam's sin. The fathers ate a sour grape of sin and all the children's teeth are set on edge; but all this ends with the present age. Pain and death will then be an individual matter; only the sinners will suffer, as the prophet explains. (Jer. 31:29, 30.) There will be death then too, but not as now, the Adamic death upon all; "the soul that *sinneth*, it shall die," and no others. (Ezek. 18:4, 20.) None but *willful* sinners will die then, but such shall surely die. Some, after coming to a *full knowledge*, and after a hundred years of trial, because still wilfully rebellious following the example of Satan and *loving* sin rather than righteousness, will die at a hundred years of age, and yet be but children. Others, who will make some progress under the Millennial trial, and continue to live down to its close, will be proved by a trial at the close of the Millennium, to still love sin, notwithstanding all their knowledge and experience with it—its cost, etc., and such too will be cut off from life, in the Second Death as clearly shown in Rev. 20:14, 15. [See Tower of Oct. '86.] Hence we see that sorrow and pain and death will still be known until the great Redeemer and Restorer has finished his great work of judging the redeemed world in righteousness,—to test which of them are worthy of everlasting life upon the condition of free, willing, glad obedience to all of God's requirements—which are all righteous.

So then, the Millennial reign of the great Restorer is the "times of restitution," a time in which imperfection will still continue, but in which it will gradually give place to perfection in the obedient. It will be the time for *making* all things new; but all things will not be perfectly restored and new until its close. It is to be the great schooling time for earth's billions, in which they shall all come to a knowledge of the truth; the great restoring and perfecting time both for man and for the earth, both so far from being perfect or very good now. It is the great Day of Judgment in which Christ shall "judge the world" and "judge angels" (Acts 17:31; Psa. 96:13; and 1 Cor. 6:2, 3) rewarding with restored perfection the willing and worthy, and cutting off from life, forever, all willful sinners. This "righteous judgment" of all, necessitates the fullness of knowledge and assistance promised to all, then.

Hence, we say the Morning without Clouds is that of the perfect age beyond the reign of Christ. The Millennial morning will be specially cloudy—"Behold he cometh with clouds." (Rev. 1:7.) "Clouds and darkness are round about Him." (Psa.. 97:2; 50:3.) The Millennial dawn will be amid "clouds and thick darkness,"—a "time of trouble such as was not since there was a nation," in which the new and rightful King of earth will rule and correct the nations with a rod of iron and dash them in pieces as a potter's vessel—debasing the high and the proud and exalting the humble lovers of righteousness.—See, "The Plan of the Ages," chapters 13-15.

EXTRACTS FROM INTERESTING LETTERS

Columbus, O.

Dear Sir and Bro.:—I have been reading and investigating your book Dawn, and must confess to some interest and also curiosity. I know very will that in such investigation many important things are liable to be overlooked as well as brought out, and your book, or some other of your published conclusions may contain information on the very question I am going to ask you, viz:—Do you teach the Scriptures on baptism (as well as faith and repentance), as an essential to forgiveness of sins? If not, why not?

If the church is not to evangelize the world, how do you justify your efforts to induce people to accept what you most certainly believe and discuss to be the truth.

I like much of what you say, as far as I have read it; but must confess that it is decidedly revolutionary. No matter for that, if it is the truth; for revolutions never go backward. I have met and heard Bro. Adamson, and expect to hear him again.

Sisters H. and M. of this city and I are friends, and we have been together in the same church, and I was curious to know what had led them and so am reading your book and paper. Yours for all the truth. C. W. ——.

[Your questions with reference to baptism, I trust, are satisfactorily answered in the May Tower and others to some extent in other Towers sent you.

With reference to your query—"How do you justify your efforts to induce people to accept what we believe and discuss to be the truth, if you do not believe in evangelizing the world?"—I answer, We believe in the evangelizing of the world; but we do not believe in converting the world; that is, we find that God neither intends his truth to convert the world in the present age; nor has he told us to expect it to do so. He has commissioned us to go into all the world and declare the good tidings and thus to witness to the truth, and he has told us to expect only here one and there another, a little flock in all, to receive it. He shows us that his plan is, that when this little flock is selected under the trying circumstances of the present age, he will then make use of them in the age to follow this (the Millennium) as his agents in blessing all the families of the earth, and that under more favorable circumstances, than the present.

This promise to raise up an Abrahamic seed to power and glory, and through it to bless the world, was the gospel first preached to Abraham; it is the good tidings of great joy for *all people* which must be fulfilled. Our Lord Jesus came as the head of this seed; and the Apostle Paul tells us (Gal. 3:29) that all the faithful church are members of this seed, and heirs with Christ of the promise made to this Abrahamic seed, that through them all shall be blessed.

Besides, we understand that now we are living in the closing period of the Gospel age, called "the end" or "harvest."—"The harvest is the end of the world [age]." This being true, it follows that the character of the work now to be done is *harvest work*—reaping rather than sowing. We, therefore, are engaged in dispensing the stronger truths not to the world but to the wheat and tares (Matt. 13), the professed church. These truths as harvest sunshine are warm and strong and tend to ripen the wheat; and they also lead (through a clearer knowledge of the truth) to a separation between the wheat and tares. In this, these harvest truths are the Lord's sickle. The separation of the true wheat from the mere professors, the tares, goes on as quietly but as surely as a similar separation did in the end of the Jewish age—which was also called a harvest."—John 4:35-38.

I trust dear brother, that these things may be indeed good tidings to you, as they are to be to all the *meek* eventually; and let me hope that you will not only have the grace to see the truth and receive it into an honest heart, but also the courage when seen to confess it, and to give your entire life in its service.—Editor.]

Hopkins Co., Ky.

Dear Brother Russell:—I have long wanted to write to you, but feared you were almost too busy to read. I am a farmer and belong to the Missionary Baptist church. I am sixty years of age and have been preaching thirty-five years, devoting part of my time to that work and refusing any pay So you see I am quite free.

Only last fall I received Millennial Dawn, and read it with delight. I had long been seeking for more light on these deep subjects, and it was like the rising of the sun after a dark night. With my knowledge of the people hereabouts, I knew but few could stand the light all at once; so I have

begun giving it to them just as they can bear it. The plan I adopted was to select about twenty of our very best men, without regard to their church creeds, and place in their hands M. DAWN for careful examination. The result is, about one half endorse it freely, and the rest seem undecided. I find it requires prudence to avoid a raid of persecution against it *before it is understood.* I am moving, but slowly and safely.

Out of four preachers I have the attention of three who promise to examine further—to see if these things be so. I have been earnestly desiring Volume II.

May God bless you in your glorious work.

S. D. C.——.

HE RESTORETH MY SOUL

"I am often so weary of sorrow,
So weary of struggling with sin,
So timid concerning the morrow,
So faithless of entering in
To the beautiful rest that remaineth
Secure in the city of God,
Where shall enter no evil that staineth,
Nor ever the spoiler hath trod.

"But aye when the struggle is sorest,
And dark are clouds on my soul,
Dear Lord, the sweet cup that thou pourest
Has balm, and I drink and am whole.
From the quenchless old well of salvation
I quaff the pure waters divine,
And a sense of triumphant elation
Is thrilled through this spirit of mine.

"No hand but thine own, blessed Master,
Could comfort and cheer in the day
When the touch of a sudden disaster
Has cumbered and tangled the way.
No look but thine own could illumine
When night gathers black o'er the land,
And strength that is failing and human
Lies prone on the desolate strand.

"But ever thy help is the nearest
When help from the earth there is none,
And ever the word that is dearest
Is the word of the Crucified Son;
And aye, when the tempest-clouds gather,
I fly for sweet shelter and peace
Through the Son to the heart of the Father,
The terror and tremor doth cease.

"He restoreth my soul, and I praise Him
Whose love is my chrism and crown;
He restoreth my soul; let me raise him
A song that his mercy will own.
For often so weary of sorrow,
So weary of fighting with sin,
I look and I long for the morrow
When the ransom'd their freedom shall win."

—*Selected.*

THE ONE TRUE CHURCH

[Reprinted in issue of September, 1893, which please see.]

REAL CHRISTIANITY

The following from the *Chicago Times*, points out an individual responsibility toward God and the truth, which sectarianism will not take the place of. It says:—

"It is probable that we are to be forced, ere long to the serious consideration of how closely Christianity, as taught and practiced is in accord with the actual spirit of its Founder. Somehow it is meeting with unexpected opposition in the world, which raises the question of whether Christianity is really Christian. We shall have to confess that it is not satisfactorily so, says an exchange. If the question were put in this form, Is Christianity Christ-like? we should readily admit that it is not. It has lost, or grown weak in some of the main characteristics of its Founder. It does not adequately preach the Gospel to the poor, nor do its members seek first the kingdom of God; they do not love their brethren as themselves, nor are they touched with the feeling of others' infirmities to the degree which impels them to adequate measures of relief.

"While it has gained much, Christianity has also suffered in its contact with the world—it has lifted the world up immeasurably beyond its old position, but it has also been dragged down from the sublime ideal established by Jesus Christ. It must return. It cannot stoop and conquer. Its only hope of acceptance lies in maintaining itself as the one thing pure, to which men may give themselves with the assurance that there is nothing better. It seems unnecessary to say that current Christian practice does not conform to such an ideal as this.

"It is easy to say that Christianity is to be judged by its ideal precepts and not by the actions of its adherents. But in the practical world it is not judged by its ideal precepts—it is judged by its fruits. It will continue to be judged so. Therefore it is impossible to see how it is to succeed in extending itself much further without our broadening our conception of human brotherhood, deepening our sense of human wrongs, miseries and sins, and without a larger degree of self-sacrifice, sympathy, and purity of life. As Canon Wilberforce says: 'The only thing Christianity needs just now is Christians.' And these sooner or later it will have to find. We shall be driven by increasing skepticism and indifference to raise our standard of *personal fidelity* to Christ and His commands. Nothing will eventually be found to answer except that every Christian shall try to be a Christ. Christianity will learn to be not only Christian, but Christ-like, else it cannot venture to offer itself as a remedy for human wrongs, an antidote for human fears and sorrows.

"It is a fact that Christianity has always made most rapid progress in those periods when its theology has been simplest and its practice perfect. The creed of Christendom has never been so simple, nor its life so pure and Christ-like, as in apostolic times, when it spread so rapidly around the Mediterranean. The great Wesleyan revival originated in the feeling that the age had drifted, both in theology and in practice, very far from the teachings of Christ, and its entire strength lay in the emphatic call to greater simplicity of faith and purity of life. The Church was compelled to raise its standard of living by the same causes that are operating now, the spread of atheism among the learned, and indifference and immorality among the ignorant. The Wesleyan revival was the only answer that was ever needed or could be given to the infidelity of the eighteenth century—only it did not go far enough. There is a degree of beauty and completeness in the example of Jesus Christ never dreamed of by Wesley and his followers, and this it belongs to the Christians of our times to discover and illustrate in their lives."

GOD IS TRUE

"He that hath received His testimony hath set the seal that God is true." (John 3:33) "A friend gives me for the Orphanage a check, which runs thus: 'Pay to the order of C. H. Spurgeon the sum of £10.' His name is good, and his bank is good, but I got nothing from his kindness till I put my own name at the back of the check or draft. It is a very simple act: I merely sign my name, and the banker pays me; but the signature cannot be dispensed with. There are many nobler names than mine, but none of these can be used instead of my own . . . . I must myself affix my own name. Even so, each one must personally accept, adopt, and endorse the promise of God by his own individual faith, or he will derive no benefit from it."

—*Spurgeon.*

"AS BECOMETH WOMEN PROFESSING GODLINESS"

No. 1

The thought has recently been suggesting itself, that as the sphere of Christian women differs somewhat from that of our brethren, a few observations in the TOWER bearing upon the duties, privileges and obligations of Christian women, and how we may best fulfill our mission might prove helpful.

The sphere of Christian women is by no means a narrow one, as many seem to regard it; and if we would properly fulfill our mission, it behooves us as members of the Church of Christ, and in the earthly relationship of wives, mothers, daughters and sisters, as well as neighbors and friends, to consider it with care in the light of the divine relation and particularly in the light of our present position as the prospective heirs of God and joint-heirs with Jesus Christ. As stewards of God we all have some of his goods—some talents—however great or small, entrusted to our care. And if we would be wise stewards and meet the Master's approval when we come to render up our accounts, we must study the best ways and means for investing our talents so as to have them yield the largest possible increase.

A merchant who simply invests his capital, be it large or small, in business, and pays no further attention to it, will never succeed. If he would be successful he must study to learn the best possible ways of turning everything to account. So must we do if we would be faithful stewards of God.

As members of the church, we, in common with our brethren, are even now privileged to be co-workers together with our Lord and Head. The question therefore naturally arises first of all, What department of Christian work may properly engage the activities of Christian women?

To rightly judge of the matter we need first to observe the natural position to which God has assigned woman; and secondly to inquire whether the new relationship into which we are called as members of the church of Christ, in any degree modifies our duties and responsibilities under the natural order. Let us therefore first consider the divine order of headship as expressed by the Apostle Paul.—1 Cor. 11:3.

THE DIVINE ORDER OF HEADSHIP

"I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."—1 Cor. 11:3.

The Apostle Paul here uses the human body as an illustration of God's order and arrangement among his intelligent creatures. The symbol is an apt one, and suggestive of perfect harmony. The head is the director and care-taker of the body; every interest of the body is taken into consideration by the head, and every possible provision made and applied to meet those interests. And in turn, the members of the body are always at the prompt and willing service of the head. And such is the sympathy between the various members that if one is disabled the other members, are ever on the alert to execute the plans devised by the head for its recovery.

The headship of Jehovah was expressed to Adam in his perfect condition in Eden, when God said: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, dying thou shalt die." (Gen. 2:16, 17, —margin.) Here was an expression of Jehovah's rightful authority, his loving care and generous provision—his headship. Man in turn should have expected to reverence, respect and obey the authority, to reciprocate the love, and to gratefully accept and enjoy Jehovah's bounty. In the obedience expected, the idea of base servility was absent. Love commanded, and love should have delighted in obedience.

Even Christ Jesus, highly exalted as he is, delights to acknowledge the headship of Jehovah, saying, "My Father is greater than I;" "I came not to do mine own will, but the will of him that sent me." And again: "I delight to do thy will, O my God; yea, thy law is within my heart." (Psa. 40:8). In harmony with this thought of the headship of Jehovah, the prophet Isaiah represents Christ as the "Arm of Jehovah" (Isa. 53:1; 59:16), and in obedience to Jehovah's will he was active, prompt and willing, even unto death. Thus our Lord set us an example of the true relationship which should exist between himself as head and the members of his body.

Since Christ has redeemed mankind from death, all judgment, authority and power is given unto him. The office of the head is now vested in him; hence Paul declares: The head of man is Christ. And whatever is implied by this term in expressing the relationship between our Lord Jesus and Jehovah, his head, is also implied in that relationship between Christ and man. He, then, who would be perfect, must find his chief delight in learning and doing the will of Christ, even as Christ Jesus delights to do the will of Jehovah. It should be his constant aim to bring "into captivity every thought to the obedience of Christ." (2 Cor. 10:5). And to do the will of Christ is to do the will of Jehovah; because the will of Christ is to do Jehovah's will.

The next step in God's order indicated by the Apostle, is, man the head of woman; or as shown in Eph. 5:23, the husband the head of the wife. Many who see clearly the headship of Jehovah, and the headship of Christ, fail to see the headship of man in the domestic relation. Prejudice, public sentiment and the abuse of power, have made this and similar expressions of the faithful Apostle quite unpopular. And this is not surprising, in the present fallen and disordered condition of humanity. Because of his teaching on this subject, the Apostle Paul is variously charged with being a despiser of women, and as speaking without divine authority; and this even among Christians. But when rightly viewed, Paul, as usual, is found to give faithful expression to the divine order dictated by unerring wisdom for the highest good of all.

If the husband is the head of the wife, it implies exactly the same responsibilities on the part of each as named above. The husband should be the protector, provider and director in the affairs of life, and the wife the cheerful, willing co-worker in harmony with his will. He, therefore, who would assume the position of husband, should see that he is capable and willing to fill it after the divine pattern; and she who would become a man's partner in life, should see that she is ready to fill such position according to the divine arrangement.

Yes, says some dear sister, that would all do very well if men were perfect, but we know that it not unfrequently happens that the wife has more ability and judgment to act as head than the husband. That is doubtless true in many cases, but that should be considered before such contracts are made. If unhappily it has not been considered in time, such wives should make the best of the situation and quietly assist in the office of head, with as much modesty, and as little appearance of doing so, as the circumstances will admit. It also happens, says another, that the husband's will often runs counter to the Lord's will; how then? We answer, If the husband is consecrated to the Lord, and yet his will appears to be out of harmony with the Lord's will, he will be very ready, either to *prove* his course to be in harmony with the Lord's will or to change it. And here we see the wisdom which dictates that we should not be unequally yoked with unbelievers (2 Cor. 6:14). But if such contracts have been formed before we became consecrated believers, we must bear in mind that our first responsibility is now to our Lord, our Heavenly Bridegroom. The worldly husband is not the head of his wife as a "new creature" espoused to Christ. Her first allegiance, is, therefore, to her real though invisible Lord, but *in so far as may be consistent with this new relationship* she should endeavor to fulfill the old also—a thing not possible in every respect. For one of those consecrated to God as living sacrifices to thereafter become unequally yoked with one of the world's children, is to violate the direct command of God (2 Cor. 6:14), and to take a long step toward ignoring union with Christ, "for what communion hath light with darkness?" The children of this world strive for the things of this world and delight in the world's approval, while the consecrated child of God has renounced all these and should be striving only to obtain those things which are beyond and entirely unknown to the world. But if both are united *in the Lord*, studying to know and do his will and walking after the Spirit, to do the will of the consecrated husband is to do the will of Christ.

The consecrated wife sustains the same relation to the consecrated husband that the husband sustains to Christ, and that Christ sustains to God who is head over all. Should submission on the part of any be regarded as mere servility? By no means. Christ did not so regard it; why should we? There is neither servility nor tyranny where love rules. Love is neither boastful of its authority nor ashamed of its submission. The true Christian husband will delight to honor the wife as the weaker vessel, and the wife will reverence her husband. The wife will look up with a lawful pride in her husband's manly strength and goodness, while he will regard with admiration and affection her womanly grace. If the relationship between husband and wife in the divine order stands thus, it cannot be true as some claim that man and woman are exact equals in every respect. They are not equal in all respects, but each possesses and should recognize those qualities of heart and mind which makes them companions for each other. Under such circumstances the wife will be subject to the husband because she recognizes such to be the divine arrangement for their mutual good; and further, because it will be her delight to serve for love's sake. And the husband will delight to honor and bless the wife.

God never makes one the head over another exact equal. Jehovah is superior to Christ, Christ superior to man, and man superior to woman, the weaker vessel. Man's superiority consists mainly in his greater strength, both physical and mental. These various steps are in God's order. True, in the present fallen, imperfect condition, many women are superior to many men, but such women should be very sure not to become wives of such men; for in so doing they must either violate the divine order (Eph. 5:22), or else submit themselves to an inferior which is also out of harmony with the Lord's design.

When after the fall God said to Eve, "Thy husband shall rule over thee," some claim that he there established domestic slavery. Truly domestic slavery has followed; but God did not establish it. Man, created to bless by his power to rule, too often falls into the error of tyrannical misrule, and the resire of the wife toward her husband—for his love, appreciation and approval—alas, too often ends in bitter disappointment just as God foretold.

In view of these considerations, let us note the instruction of the Apostle Paul, and see that its object is the very same as that contemplated in the union of the first perfect pair in Eden: "Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife, even as Christ is the head of the Church, and he is the Savior [preserver, care-taker] of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their husbands in everything. Husbands, love your wives even as Christ also loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word [the truth]: that he might present it to himself a glorious church, not having a spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies" (Eph. 5:22-28). Children may then obey both parents, since each will be in harmony with the other and with the Lord.

In recognition of the same principle, the headship of man, Paul further states: "I do not permit a woman to teach or to assume authority over man, but to be quiet." (1 Tim. 2:12) Surely Paul does not mean that a woman's lips must be forever sealed that she may not declare the good tidings of great joy to others. Does not the same Apostle say: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all ONE in Christ Jesus. And does not the prophet Isaiah teach that all the anointed, are anointed to preach the good tidings. It is in harmony with these, then, that we must understand the above words of the Apostle.

His idea, therefore, seems to be, that in no case, however important the truth we are commissioned to bear, is woman to assume a position of authority or headship over man. She may tell the blessed tidings of great joy and teach the principles of truth anywhere and everywhere, and to whomsoever she has opportunity; but always with becoming modesty, stating the truth so clearly that *of itself* it may carry conviction with it and her own individuality be lost sight of. This element of character is one which naturally belongs to woman, but is generally very soon lost by those who attempt to work in a public way. The work for the majority of women is the individual, quiet and none the less effective work. Her greatest influence is that exerted strictly within her divinely appointed sphere. If necessity, opportunity, and ability should indicate a more public sphere of usefulness, she may fill it as long as such *necessity* and opportunity lasts, if in so doing, she bears that modest, quiet demeanor, in action, word, and apparel, which becometh women professing Godliness. By emphasizing necessity, we mean that *never* should she seek or prefer publicity to the less obtrusive and equally effective way of making her influence felt for truth and righteousness. It is the assumption of authority and dictatorship, which is so unbecoming.

Again, we see that in this relationship of husband and wife, is prefigured the beautiful relationship between Christ Jesus and the church. And as in the type, so in the antitype, the church, the bride of Christ is to be subject unto him in everything; earnestly seeking at all times to know, and then delighting to do his will. As the woman is not to assume authority and direct her husband, so the church is not to assume authority and attempt to direct the Lord's work, but is to be "quiet," searching diligently to know his plan and methods, and then endeavoring faithfully to execute them.

When God's plan shall be brought fully into execution, we see that loving authority and joyful submission will fill the universe with blessed peace and everlasting joy—and "God shall be all in all"—Head over all—his will done in earth as it is done in heaven. (1 Cor. 15:28.) Seeing this to be God's ultimate design, it should be our endeavor, so far as it is in our power, to carry out and illustrate that purpose now. It can only be fully illustrated, however, by those who are "united in the Lord." The covering of the head by the woman (1 Cor. 11:10), signifies submission to authority; a recognition of God's order of headship. It symbolizes the relationship between the church and her head, Christ Jesus. The same thing was illustrated in the attire of the priesthood: the high-priest wore a mitre or crown and the under-priests (representatives of the church, the bride), wore "bonnets" or head coverings, indicating that they were not the head but *under authority* to the Chief-Priest.

The Apostle's high regard for woman and woman's work is shown by his mention of several faithful co-laborers and helpers among them—see Rom. 16:1-6, 13; also Phil. 4:3: "I entreat thee . . . . help those women which labored with me in the gospel . . . . whose names are in the book of life." And Acts 1:14: "All continued with one accord in prayer and supplication with the women." And 1 Cor. 11:5: "Every woman that prayeth or prophesieth [teacheth.]"

These scriptures show that women did a work in the Apostle's days which was approved and appreciated by them and by the Lord. Yet women usually spoke only at the smaller gatherings; and when Paul said, "Let the women keep silence in the congregations," he probably had reference to the public gatherings at which it was the custom to have more or less debating. In these public debatings, Paul thought a woman's voice would be out of place, and this is the opinion of most thinking men and women today, though it has by many been carried to an extreme, forbidding them to pray or teach on any occasion, even in more private assemblies of Christians; which certainly is an error.

When Paul urged that the women keep silence in the churches, and if they would learn anything to inquire of their husbands at home, he must be understood as referring to a principle to be observed only so far as practicable—and possibly to curb some unwomanly women who were a disturbing element in the church then. To rigidly apply the rule would do violence to the general spirit of Paul's teaching. Where the spirit of Christ is there is liberty—not liberty to violate God's law and order as expressed both in nature and Revelation, but liberty to progress and to grow in grace and knowledge under the wholesome restraints of God's law and established order.

Because God has arranged that the man and woman are representative of Christ and his bride, the church, probably this is one reason that men have always been given the more active and public work of the ministry, and women the work of assisting and the more private teaching, which is equally acceptable to God. So Christ is the active agent in carrying out God's plan. He is the great minister of all, and we as his Church are permitted to be helps meet for his use: to do an humbler part, and yet an acceptable part, well pleasing to God.

MRS. C. T. R.

SHALL NEVER DIE

"I am the resurrection and the life: he that believeth in me, though he die, yet he shall live: and whosoever liveth and believeth in me shall never die."—John 11:26.*

These were our Lord's words of consolation to Martha. They briefly state the great hope of our race through the plan of redemption.

The first statement—"He that *believeth* in me, though he die, yet shall he live," teaches, that only believers shall be resurrected *i. e.*, made to LIVE. This may appear out of harmony with other statements of our Lord, to the effect that ALL in their graves shall come forth, until we recognize the full force of the words, *resurrection* and *life*. We have heretofore shown that the word resurrect, signifies to lift or raise up again to perfection; and that since man's fall was from perfection, as represented in Adam, his promised resurrection implies a bringing to perfection again. But, many scriptures indicate that, while the gospel Church will be lifted to the perfection of the new nature in a moment, in the twinkling of an eye, the world of mankind will be gradually resurrected, or brought to perfection of human nature, from which all fell in Adam;—the entire Millennial age being "the times of restitution," resurrection, or restoration.

* [See revision of this article published in issue of July, 1890.]

By recognizing this fullness of meaning in the word LIVE, in the scripture under consideration, we have the statement clear, and easily understood, in harmony with all other declarations of the Scriptures.

To LIVE means a great deal, in its full import. Adam and Eve lived, *i. e.*, they had life in perfect measure, before sin entered. When sin entered the dying commenced, and it was a process of ceasing to live. So death, the opposite of life, passed upon all men. From the standpoint of God's sentence, all are now dead. (2 Cor. 5:14; Matt. 8:22.) So then, though it is true that all in their graves shall "come forth," they will come forth with only a small measure of life, such as men now have; they will still be measurably in death as all now are, and will be gradually advanced to perfection, through knowledge and acceptance and obedience of the truth.

That believing in Christ [including hearty obedience], is in the Bible made the condition of perfect resurrection to life, is a fact; and its reasonableness is evident; for why should the Redeemer continue to lift upward toward perfection, those who, when they come to a full clear knowledge of his character and plan, wilfully fight against it? The mistake generally made is, in insisting that this belief and obedience is limited for all to the present life-time. On the contrary, it is as true of the Millennial age as of the Gospel age.

In the present age, only a few come to that fullness of knowledge which brings fullness of responsibility; and how shall the many *believe* on him of whom they have not heard? And since only *believers* are to be fully released from death, it is evident that all must come to a knowledge of the truth that they may be saved—"in due time."—1 Tim. 2:4, 6.

Though our Lord is the great Life-giver in whom is vested all the resurrection or life-giving powers, and though he has promised perfect LIFE, full release from death, to *believers*, yet we see that now believers die as well as unbelievers. And we at first wondered as Mary did why the one who has the power of life should let his believing friends die, when he tells us that his special mission is to "destroy death." (1 Cor. 15:26; Heb. 2:14.) The Lord's words show us that though his work as the Life-giver belongs to the next age, yet he will not neglect the believers who die before that age; and that though such are permitted to die, it should not be understood to imply lack of power or willingness to serve, on the part of the Life-giver. "He that believeth in me *though* he die, yet shall he live."

That "*whosoever believeth* in him shall not perish [in death] but have lasting [perfect] life," is as clearly stated in the Scriptures as that *all shall come to a [full] knowledge* of the truth—when the knowledge of the Lord shall be caused to fill the whole earth as the waters cover the sea. And it is equally true that whosoever believeth not [when given full knowledge and ability] shall be condemned.

In perfect accord with this view, is that peculiar statement of John 5:25—"Verily, verily, I say unto you, The hour is coming* when the *dead* shall hear the voice of the Son of God: and they that *hear* shall LIVE." According to the general conception, this should read, They that *live* shall hear, but this would not have been strictly true: hence the peculiar and guarded expression used, which is only appreciable as we come to see more deeply into God's plans for that coming age. All are dead (under death's dominion) until entirely freed. The Redeemer has come, the ransom has been paid, and in due time all the dead race shall *hear* [be brought to a clear conception of these facts], and they that hear [*heed*] shall [in due time] LIVE, reach perfection.

A few, who were of the dead class, in this age, heard thus of the ransom price given for our release; and those who have heard [understood and heeded] it, could also afterward hear, of a prize or high calling offered during the Gospel age to believing sacrificers, and have "had access into this grace wherein we stand, and rejoice in hope of the glory of God." But the due time in which the great mass of the dead shall *hear*, will be when this "little flock" of sacrificers and heirs of God, has attained the glory. As members of the great Prophet they shall teach and bless the people, bringing them out of their graves and opening sin-blinded eyes and prejudice-stopped ears, as it is written.—Isa. 35:5.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son *shall not see life*, but the wrath of God abideth on him." (John 3:36.) This is further testimony on the same line: that only believers in and accepters of Christ and his *redeeming* work (as their ransom) will ever attain to life, *i. e.*, get fully free from death. Only the little flock, the church, thus gets life during the Gospel age; and they get it only by promise—in hope—in faith. Their life is *hid* now, in God's promises. See Col. 3:3.

The Millennial Day is the time for *life-giving* actually. The church will get hers first, in the early morning of that day. The Lord will give to his overcoming Bride the *crown* of life that fadeth not away. (1 Pet. 1:4; 5:4.) Hers will be like her Lord's—life on the divine plane of being. Then will come the life-giving to such of the world as will *believe* and *obey;* when they all shall then stand trial for life, being brought to a full knowledge of God's character, plan and righteous laws. The gradual resurrection to perfect LIFE, step by step, will be of *believers only;* for, as clearly stated, the disobedient shall perish without attaining to life—they will never see perfect life, but as willful sinners shall be destroyed.—Acts 3:23.

The wrath of God will *abide* on such thus: The whole world was condemned, sentenced to death, in and through Adam; "the curse" [See Sept. TOWER] was upon all and God had provided only one way of escape from that curse of death —through the *Redeemer*, by the remission of sins through *faith in his blood.* Some (the church) get free from the curse now, through faith in Christ, and will be received of the Father (actually) at the close of the Gospel age. Others, the great majority, will believe and get free from the curse by faith during the Millennial age and be (actually) received of the Father at the close of that age. But such as reject the only "way" to God remain under the curse or condemnation of death (wilfully, for they must all be made fully aware of the conditions of life and reconciliation to God) and shall never see [experience] LIFE.

Let us now examine the second part of our Lord's statement: "Whosoever liveth and believeth in me shall never die."

In the light of the previous statement, this one becomes very clear and simple. It is the Lord's assurance, that all who reach the condition of life, in its fullness, may retain it forever by continuing to believe and obey. It is the promise that the perfect life once attained may be held forever.

* Sinaitic MS. omits *"and now is."*

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VIEW FROM THE TOWER

"This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."—Matt. 24:14.

Notwithstanding the fact that sectarianism has blinded the hearts of the vast majority of those who own Christ's name, so that they cannot appreciate the real good tidings of the coming Kingdom of God and the blessed work it is to accomplish, yet God has so arranged that the gospel itself is being preached (declared), as a *"witness,"* for use in the coming age; even though the traditions of men, which tend to make it void and meaningless, are permitted to accompany it. God's purposes will all be accomplished, even by some who forward them with their hands, while they oppose them with their lips. For instance, note the great work which has been and is being done by Bible Societies. They are incessantly spreading the "good tidings of great joy, which shall be unto all people," before all nations, and in all languages, even though as we know, very few of those engaged in the work see with any degree of clearness, either the harmony or the beauty of the plan of God for the establishment of his kingdom and the blessing of all people.

And this work continues notwithstanding the fact that so-called "rationalism," and Elsmere-ism, are convincing thousands that the Bible is, at best, but a conglomeration of well meant, but utterly untrustworthy traditions, colored by oriental habit and language out of all resemblance to the real truths and facts. Still the work of publishing the Bible progresses, and even its opposers assist often in its spread. An instance of this sort was witnessed in this country a few years ago, when the Revised Version of the New Testament was first published. Unbelievers took hold of it, advertised it and circulated it by the million. To satisfy curiosity and make money, they published it in the daily papers, and even in Nov-

clette form. Now—within the past month—the daily press makes mention of the fact that in Italy and in Spain, where Bible Societies have long been trying to get a foothold and to introduce the Scriptures, with but slight success, because of the predominance of papal influence over the consciences of the people—even there the Scriptures are now being read by thousands. The item runs as follows:—

"A Milan (Italy) newspaper *Il. Secola* is issuing in daily installments a new translation of the Bible. The enterprise is extraordinarily popular, and the circulation of the paper has reached 50,000. This success has provoked emulation, and a secular paper in Barcelona, Spain [where only recently Bibles were publicly burned], has arranged to publish a translation in Spanish. Both these undertakings are purely journalistic, and entirely unconnected with missionary societies."

Thus, despite every obstacle, both of friends and foes, the *gospel* is being preached *for a witness* to all nations.

Some good is being accomplished, too, and some appreciation of God's character is reaching the heathen, notwithstanding the fact that those who carry the Bible, in great measure offset it with their traditions and make merchandise of the people through their creeds and sects. An illustration of this is furnished in the article subjoined, which we clip from an exchange. It is as follows:

IN JESUS' NAME

When the Japanese Empire was thrown open to American commerce, the American churches were zealous to proselyte that country to their several Confessions. The missionaries sent out found that their division would be an effectual barrier to success, and agreed to conceal their differences and work together for souls alone—simply presenting one God and Christ crucified for sinners, until they should obtain a foothold.

The dissimulation succeeded so well that in 1873 in respect to the clamor for sectarian harvest, on the part of home Boards it was agreed that the converts were sufficiently numerous to warrant a division of the spoil.

But when the deceit was carefully exposed to the converts from heathenism an unexpected difficulty arose. These poor natives assembled and drew up a petition, setting forth the joy and peace and righteousness they had found in Christ Jesus, objecting to be divided contrary to the Word and the Spirit of God, and urging the missionaries, since they had confessed such a deplorable state of things in their own country, to return to America and leave the further evangelization of Japan to them.

Copies of this petition were forwarded to the various Boards by which the missionaries were supported and controlled, and agents were sent out to investigate and report.

One of these agents, whose letter was published in the *Independent*, says that to these minds, just brought from the darkness of heathenism, "the simple joys of salvation overshadow all other considerations," and "it will be many years before they can be indoctrinated into the nice distinctions which divide Christendom."

Nevertheless, these whose "other considerations" overshadowed the "joys of salvation" and shut out the love of God, persevered in their work of dividing.

The Spirit prompted these honest souls to meet in the name of Jesus only, as it always does. The most difficult thing in the work of the sectarian missionary is to "indoctrinate the convert into the nice distinctions which divide Christendom." Very few of the adherents of any sect in America are so indoctrinated. They are prejudiced and overcome by other considerations than real convictions. A very small per cent have anything like intelligent consciences about professions of faith and the distinction by which they are separated from other sects.—*The Testimony.*

WHAT ARE THE RESULTS?

Eighteen centuries of effort are in the past. What prospect is there that the claims of sectarianism will be fulfilled? What prospect is there of a Millennium of peace on earth being brought about by present missionary efforts? What are the evidences to support the claim that soon, or ever, the world shall willingly submit to the gospel, and voluntarily become God's Kingdom—in which his will shall be done as [perfectly as] in heaven?

This inquiry is now coming up from every direction. The nominal churches read it, and attempt to answer for themselves, to render up the best accounts they can in figures, while the world looking on draws its own conclusions. Why, we might inquire, is there so much reckoning, and figuring, and apologizing for meagre missionary results now?—a thing apparently not thought of in former times. We answer, It is because we are living in the "harvest," or reckoning time (Matt. 25:19; 7:20-23, 26, 27), and the Lord of the harvest, earth's new King, who is about to establish his kingdom in a totally different manner, permits those who have chosen a different plan from his, and who have boasted of what they could do by their own efforts in his absence, to see and to confess to each other and to the world their failures. All systems, both religious and political, claiming the name of Christ (Christendom) and to be engaged in his service, must give an account. All are on trial, and all are being proved incompetent—incapable of bringing about the desired and promised results—everlasting righteousness, God's will on earth as done in heaven. Each system must render up its own account, and some of these are now being heard by an astonished world.

Below we quote briefly from Canon Taylor, of the English Church, discussing the question:—

ARE CHRISTIAN MISSIONS A FAILURE?

A little more than a year ago Mr. Taylor read a telling paper before the English Church Congress, in which he took the ground that the Mohammedan religion is not only equal to Christianity in some respects, but is far better suited to the needs and capacities of many peoples in Asia and Africa. (In our issue of May '87 we quoted Canon Farrar and Mr. Thompson, the missionary, on this subject, under the caption "Christianizing the World."—Therein we showed the folly of comparing *nominal* Christianity with *genuine* Mohammedanism.) Mr. Taylor's article, entitled "the Great Missionary Failure," in *The Fortnightly Review*, is likely to attract even more attention than his paper of last year.

The most important point which he makes is, that at its present rate of progress, Christianity can never hope to overtake heathenism. Estimating the excess of births over deaths in Asia and Africa at 11,000,000 a year, and the annual increase of Christians as 60,000, it would take the missionary societies 183 years to overtake one year's increase in the heathen population. He says:—

"Dr. Bruce has complained that we do not succeed because the sums spent on missions are insufficient. It would rather seem that the floods of money which are poured out are the cause of much of the weakness of the missions. It is curious to note that the most costly missions are frequently the least successful . . . . It is plain that the failure does not arise from a niggardly expenditure. But there can be no doubt that the vast sums of money, and the still more precious lives of hosts of devoted laborers, are thrown away in the prosecution of hopeless enterprises. In the missions of Egypt, Persia, Palestine, and Arabia, where there are no heathen,* the Church Missionary Society employs 119 agents, and has spent £23,545, 4s. 7d. in the last two years. The net results are *nil.*

"To extort from Sunday School children their hoarded pence, for the ostensible object of converting 'the poor heathen,' and to spend nearly £12,000 a year in fruitless missions to lands where there are no heathen,* seems to me to be almost a crime; the crime of obtaining money under false pretenses."

According to official reports cited, the 424 agents of the Church Missionary Society in Ceylon spent a little more than $55,000 last year in making 190 converts out of a population of nearly three millions. And as there were 330 relapses from Christianity the same year, this great expenditure counted for less than nothing. The same thing was true in a measure of China, Egypt, Arabia and Palestine. Moreover, the converts which are made in these countries at a cost of from $300 to $500 each, in many cases reflect no credit upon the religion whose claims they acknowledge. As an illustration of this he says:—

"Three years ago in a nominally Christian village [in Africa] a quarrel broke out, and not a few were killed. The victors cooked and ate the bodies of the slain. As a punishment the native pastor announced that they were suspended from Church privileges."

Of the native pastors engaged in the mission work, the Canon has evidently a poor opinion. He quotes Mr. Johnson as saying:—

"With a few very rare exceptions, those native African pastors, teachers, and catechists whom I have met, have been all, more or less, bad men. They attempted to veil an unbridled immorality with an unblushing hypocrisy, and a profane display of 'mouth' religion, which to an honest mind seemed even more disgusting than the immorality itself."

*[The Canon's ideas of Christianity are, like those of most people now, that it is merely *morality;* and the Mohammedans being a temperate and moral people, he classes them not as heathens, but as good as Christians; hence this remark.]

Commenting still upon the general character of the few converts made, Mr. Taylor continues thus:—

"In Egypt, last year, there were two 'inquirers,' one a negro, and the other an Egyptian, but the inquiries did not lead to any further results. In Arabia a sick robber who was doctored by a missionary, promised to abstain from robbing for ten days. In Palestine, the one Moslem Convert of last year, a weakminded orphan girl, who required constant guidance, and from whom the prayers of all English Christians were evoked, has gone over to Rome, and is now in a nunnery. In Persia we are told that a 'great and wondrous door has been opened for the Gospel,' but no converts are mentioned, and the door seems to consist of a Persian who reads the Bible, which is one of his own sacred books. I have several correspondents among the Persian Moslems, and they constantly quote the Bible, with which they seem to be almost as familiar as with the Koran. It is plain that these futile missions should be given up. A few Eastern Christians may be perverted, but the missionaries make no way among the Mohammedans."

In giving his opinion of the cause of missionary failures: that it is Sectarianism, together with lack of full consecration on the part of the missionaries, who endeavor to live as princes surrounded by more than European luxuries, instead of consecrating time and all to the work of evangelization, Mr. Taylor refers to "Dr. Legge, a missionary of 34 years standing," saying:—

"He thinks that we shall fail to make converts so long as Christianity presents itself infected with the bitter internal animosities of Christian sects, and associated in the minds of the natives with the drunkenness, the profligacy, and the gigantic social evil conspicuous among Christian nations. Bishop Steere thought that the two greatest hindrances to success were the squabbles among the missionaries themselves, and the rivalry of the societies."

Thus the results of eighteen centuries look very meagre from the standpoint of nominal Christianity; and notes of their apologies and perplexity are constantly appearing through the secular and religious press. They do not see, as we do, that the object of preaching the gospel in all the world now, is, to *witness* to the world, and to select a "little flock" of saints, to whom with Christ their Lord, it is the Father's good pleasure to give the Millennial Kingdom,—which shall bless the world, by both ruling and instructing it in righteousness.—Luke 12:32.

For some years the facts have been known to the officials, who, hoping for some miraculous change, have presented the brightest possible view of matters and urged larger and larger contributions. But finally, the facts are coming to the ear of the public, producing general consternation. It can no longer be boastfully and falsely claimed, that a few more millions and a few more years will see the world converted by present missionary arrangements. On the contrary, it must be admitted that according to statistics, at home as well as in foreign lands, Protestantism not only is not making headway at converting the world, but is actually going backward, not anything like keeping pace with the natural increase of population. Only this last month a general meeting of Protestants was held to account, if possible, for the great falling away in its influence and numbers in New York.

What a commentary upon the failure of *man's plans* are these reports and confessions! And when it is remembered that it was to carry out these plans, and *insure their success*, that 1500 years ago and since, the eternal torment doctrine and others, blasphemous and dishonoring to God, were invented, and all the creed-bondages of today manufactured, how great is the failure. How, with shame and confusion of face should Christian people acknowledge their failure, and their own utter inability to conquer evil, and look to God for help. In his plan, recorded in the Bible, they would find it speedily. But no, they are not ready for this yet; they must try their own way further.

What shall we do about it? they inquire one of another; and church Congresses meet in various parts, to help fix up an answer. Let us ignore all differences in our various creeds, say many voices, and band ourselves together as one, for mutual assistance, and that will make a larger showing. Count in all the nominal as well as the real Christians, say another sect. And count the baptized children too, say others. And count in all the big sects that can be induced to associate themselves. And don't forget "that great Christian Camp, the Holy Catholic Church of Rome!" calls out a Methodist bishop; and amen! amen! chime in his many retainers. And many in other sects re-echo the sentiment, saying, with a Presbyterian Minister of this city: We must not longer reject the "holy mother, from whom we received every doctrine that we hold dear."

But hold! says Mother Rome, I make no compromise! I am infallible! I will gladly receive you to my arms, but only on condition of submission to my authority. Here all pause and hold their breath in fear, as visions of her past authority and power flit before the mind. But what is to be done? they cry, hard pressed on every side. A Presbyterian minister replies, "We must make repeated advances until we gain her support."

Together they will attempt to show that all the civilization and progress of the world is due to sectarian efforts, and will entirely ignore the influence of the great truths of God's Word, which, notwithstanding misrepresentations both by friends and foes, has really been both the light and the salt of the earth. Lowering the standard, and ignoring faith in the *doctrines* of Christ and the Apostles, morality and civilization will be the new standard or platform. It will be broad enough to include all grades of outwardly *moral* people—the various grades and shades of Protestants, including Unitarians, Roman Catholics, Greek Catholics, Jews, Brahmins, and Mohammedans. Under this new standard the world will be re-examined and found almost converted—almost up to the standard. But, what a standard!

However, even this seeming successful *union* will be of short duration, for it is written: "Associate [unite] yourselves, O ye people and ye shall be broken in pieces; . . . . take counsel together and it shall come to naught." And again, "He that sitteth in the heavens shall laugh, the Lord shall have them [their futile schemes] in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure"—declaring, Nevertheless I have appointed to set my King upon Zion, my holy mount or kingdom. Isa. 8:9, 10; Psa. 2:4-6; Prov. 1:24-33.

But the appointed work of the Gospel age, as shown in the Scriptures, has been going on and is almost accomplished, just as intended and foretold. The Word has gone forth as a *witness* to all nations; and the end, the "harvest" is here. As foretold, the Lord's word has not gone forth in vain; it has accomplished that which he pleased; it has prospered in the thing whereto he sent it (Isa. 55:11); the "little flock" is almost complete, and should now lift up their heads and rejoice, knowing that their redemption draweth nigh, and that their prayer—"*Thy Kingdom come*, thy will be be done on earth as in heaven"—is about to be fully answered.

PERFECT LOVE

[Reprint of poem in issue of August, 1887, which please see.]

THE SPIRIT OF A SOUND MIND

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."—2 Tim. 1:7.

The word spirit is here used in the sense of mental disposition. Thus we sometimes speak of a bad spirit, meaning an evil disposition; or of a good, true spirit, meaning a pure, noble and amiable disposition. So the Apostle here refers to the disposition of a sound mind.

A sound mind, is a mind in a sound healthy condition, and in full possession of all its faculties. Its perceptive faculties gather up various data and store them away in memory's garner; and its reasoning faculties arrange and compare them, and thus arrive at conclusions that otherwise could not be gained. However, if the mind is not in a sound, healthy condition, reason will not act properly. It will receive memory's store of facts, and by misapplying and misappropriating them, arrive at erroneous conclusions. If the mind is disturbed by undue fear and dread, or by superstition or prejudice, or hate, or revenge, or undue ambition, or pride, or self-conceit, or ava

rice, or any depraved passion, reason will be so influenced by such dispositions as to render its conclusions, or judgment, untrustworthy. The mind is only sound when in the full possession of all its faculties, and when it is entirely free in the use of those faculties—free from prejudice to bias it in any direction. Those among men who are freest from prejudice in the use of reason, we sometimes, and very properly, speak of as cool-headed, while those of the opposite disposition are called hot-headed.

Strictly speaking, there is not a perfectly sound mind in the world. The mind could not be perfectly sound unless the body were so. Both mind and body are sadly bruised by the fall; and in the fallen race we see all shades and grades of mental as well as physical derangement. Mark the varieties of physical derangement: Here is one with a deranged stomach—a dyspeptic; and that derangement affects the whole body to a greater or less extent. Another is afflicted with an improper action of the heart: and the whole body is therefore in trouble. The same is true if the lungs will not fill their appointed office, or the liver will not do its duty, or if the nervous system be unstrung. In such cases the mind is always more or less unfavorably affected. If the body is burning with fever, or racked with pain, or agitated by an excited nervous system, or oppressed by the distress of a dyspeptic stomach, or excited by a palpitating heart, or enfeebled by inactive and diseased lungs, the mind is correspondingly weak and diseased; it is unsound, fettered in the use of its powers, and unable to fully govern and rightly use them.

The curse of sin and its penalty has laid its heavy hand on the entire man—mind and body. If one member of the body suffer, the whole body, and no less the mind, suffers with it. And in addition to those sufferings of the mind which come directly from physical disabilities, are many others which come from its own derangement, from the undue cultivation of its inferior instincts and the dwarfing of its nobler faculties through sin and the necessities of painful toil—the labor and sweat of face which are parts of its penalty. Truly, as the prophet expresses it, There is none perfect (*sound*, either in mind or body), no, not one. (Psa. 14:3.) All are covered with wounds and bruises and putrifying sores—both mentally and physically, though there are various degrees of unsoundness.

O, says one, I do not see that the world in general is so much out of order mentally. Men are considerably out of order physically, greatly out of order morally, but it seems to me that mentally they are pretty straight. What evidence is there of such general mental derangement?

Well, let us see. If we go into an insane asylum we find people who are so far unbalanced mentally as to be incapable of managing their own affairs, and often in danger of damaging the interests of others as well, because unable to exercise even moderate judgment. But we all know that we have neighbors on every hand whose judgments, as well as our own, are very imperfect. And not unfrequently many give evidence of inability to manage their own affairs creditably, who are a great annoyance in attempting to manage the affairs of others. Through self-conceit they are gossips and busy-bodies in other men's matters though incapable of managing their own. This is one evidence of an unsound mind—a measure of insanity.

What business man will not admit that, over and over again, when he has used his very best judgment, he has actually done the wrong thing when he should have known better? The large number of failures in business, and ill-successes generally, attest that the majority of people are very unsound in judgment. And likewise the numbers of badly raised families, of mismatches in matrimony, of ungoverned tempers, and of miserly, or extravagant, or foolish habits, etc., etc., all bear witness to the same fact. The great trouble in every case is *an unsound mind.* And no one knows better than the man who has precipitated financial disaster, or who has made a bad mistake in choosing a wife, or the woman who accepted a worthless man for a husband, that bad judgment, unsoundness of mind, was the cause of the trouble. And so avarice, selfishness, and other bad habits are evidences of mental as well as of moral and physical unbalance. Sometimes a man has average soundness of mind on most subjects, but is greatly astray on some one. He can reason intelligently on other subjects, but on this one he cannot; he reasons absurdly and draws false conclusions. There are some subjects on which so many are astray that mankind in general do not regard the wrong course as wrong, and are ready to pronounce those unbalanced who do not run with them to the same excesses.

Suppose a man down on the river bank with a long rake, raking up old corks, and sticks, and rubbish out of the water, and having them at considerable expense carted off and stored in a barn somewhere. You see him day after day toiling away to no reasonable purpose and you say, The man is insane. Why do you think so? Because he is spending his time and effort at that which, when looked at from a reasonable standpoint, is unreasonable. Now while all are not as bad as the illustration there is a disposition of the same kind running through the whole race with reference to some subjects: For instance, that of accumulating money. That is an evidence of an unsound mind, but the popular opinion does not so regard it. There are thousands of men who have plenty of money, more than they know what to do with. It gives them great care and anxiety to take care of it, and great labor and weariness in one way or another to accumulate it. And yet, notwithstanding their superabundance, they will lie, and cheat, and steal, and defraud their best friends to get more; only to add greater burdens to their already heavy load, and to heap upon themselves the calumnies and hatred of those whom they have unjustly defrauded. What is the natural inference? The man who acts so, has an unsound mind. But it is on a popular subject; and others of similar disposition, though not always so successful, say, That is a great man; his aim is the grand acme of life; go on, become a ten times ten millionaire (unless I should succeed in outwitting you).

How should a really sound mind regard such proceedings? How does God view it as he looks down upon men cheating and fighting and stealing from one another to get money, or wheat, or corn into a "corner" from other men, then guarding it, and keeping it, and fighting for it, as if it were very life itself.

He sees it as the result of an unsound mind, as the mental and moral unbalance brought about through sin. If the mind were well balanced its energies would be divided between accumulating and using; and good and noble uses would be thought out whereby he and his fellow-men might receive some real advantage. But the common practice of all the world is to lay it up for posterity, and posterity receives it with mean ingratitude and generally uses it to its own injury.—Psa. 49:10, 13.

Another subject upon which the masses of men are of unsound mind, but which is not popularly so regarded, is the reckless propagation of the race without due regard to means of support, or health, or the Lord's special service to which some have consecrated their all, and often regardless of the barest necessities of life, overburdening wives whom they profess to love and covenanted to support and defend, with weights of care which they are mentally and physically unable to endure, and from which they often gladly find refuge in the silent tomb; while the mentally and physically diseased offspring, which she was thus unfitted to rear, and which the father is incapable of supporting, are left to add their burden of misery, and mental and moral and physical depravity to the world's long moan of distress and sorrow.

True, the command was given, Increase and multiply and fill the earth, but human fatherhood should be after the likeness of the divine fatherhood, which provides for every son—"If a son, then an heir." If a sound mind were in control, a man would not incur the responsibilities of husband, or of fatherhood a numerous family, with known inability to produce a healthy offspring, or to provide for them the necessities of life until able to do for themselves. The unsoundness of mind thus displayed has raised the wail of distress from thousands of homes, and nipped in the bud the tender plants of love and peace; and the struggle for bare existence has driven out every element of harmony and right-mindedness.

If the spirit of a sound mind were in control here, love and harmony would prevail to a vastly greater extent, and a healthy, happy, and welcomed offspring would rise up to bless a mother's training hand of care, to honor a father's kindly providence, and to walk in their honorable footprints.

Is it not true too, that such as have consecrated all to the Lord's service have little enough to give at best without tying their hands with more than indispensable earthly burdens and cares? Is it not, rather, the mission and privilege of such, to feed and clothe, spiritually, God's little ones?

But there are many other evidences of unsoundness of mind not so general among men, and yet very numerous in one form or another. For instance one is a miser: he clutches a penny with almost a death grip; he would bargain and contend with a poorer man to induce him to undersell his little stock of goods on which he depends for the support of his family; he would deprive his own family of the necessary comforts of life, which he and they know he is able to supply, but will not, and thus introduce an element of discord into what might be a happy and prosperous home. Hugging his hoarded dollars he goes to his grave, and his children gather them to quarrel over them and to hate his very memory. O, what a mistake!

Another man is a spendthrift; self-gratification he will

have, in every possible direction, regardless of consequences for the future. This is better than the miserly extreme, yet it is founded in the same mean principle of selfishness, regardless of the interests of others, and even of self-interest beyond the present moment. Neither of these extremes of unsoundness is realized by those so afflicted: The miser congratulates himself that he is not a spendthrift, and the spendthrift that he is not a miser, and neither ever dreams that he has gone to the opposite extreme.

O, that all the world might be blessed with a sound mind! What a renovation it would make! What a transformation of all things! This is just what men will have when the great restitution work is all complete.

But, notice that the Apostle in the above text speaks of the saints as now having the spirit of a sound mind. They are not actually sound, either in mind or body; they have mental and physical and moral weaknesses like other men, but they have received from God *the spirit, the disposition* of a sound mind, which, under God's direction, is able to a very great extent to correct, control, and direct the whole man. To have a sound mind, then, is the thing to be desired above all others, and all who realize their unsound condition should apply at once to the great Physician, who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." And those who have come to this great Physician can testify to his healing power; for lo, under the magic of his healing touch, old things—the old dispositions of fear and superstition, and evil inclinations, and weakness, and imbecility, have passed away, and all things have become new. The spirit of love and of a sound mind has taken its place, giving increasing power to govern the whole being as we grow up toward the stature of men in Christ Jesus.

In coming to our Lord, his first requirement is, that we submit our minds entirely to his control, setting aside our ideas and plans entirely, to henceforth be guided by his sound mind. And only those thus consecrated to the doing of his will, have a spirit or disposition of a sound mind.

As soon as this spirit of a sound mind comes in, it begins at once under the divine guidance to set the whole man in order. And it begins in the right place: It commands the will to assert its power and hold its commanding place over body and mind; it puts reason at the helm with the divine Word as its guide book; it searches the heart with the lamp of divine truth lighted by the holy spirit, to see what form the malady of sin has taken; and then looking to the divine Healer by faith and the energy of resistance, the transforming work begins and progresses, bringing the mind into a more sound and healthy condition, notwithstanding the infirmities of the body may tend in an opposite direction. Thus God's children are "transformed by the renewing of their minds."

Sometimes the children of God get cold and listless and almost cease to aspire to and seek this soundness of mind, but let such remember that this is the lukewarm condition of which the Master declares his abhorrence. (Rev. 3:16.) Let the consecrated ones who look for the reward of our high calling remember that ceaseless vigilance and earnest striving against the dispositions of the old unsound mind, and a constant submission to the divine will in the smallest affairs of everyday life, are the most thorough proof of our faithfulness to God. It is all-important that while we endeavor to faithfully serve the Lord by bearing the good tidings of his truth to others, we should not fail in this most important work of self-discipline and self-culture under the divine direction. The every-day life of faithful saints will preach a sermon to all who know them, which their lips could never speak. And if it does not do so—if avarice, or penuriousness, or pride, or selfishness, or bad tempers, or slovenly habits in conversation still continue, our lips had best keep silence, regarding godly matters except before God in our closets. There we may speak freely, and ask largely for fresh supplies of grace to help us overcome the dispositions of the old unsound mind, that our daily life may speak a volume to our Redeemer's praise. Our children, our neighbors, our friends, and all who know us as exponents of divine truth, are looking for its fruits in our daily life, and judging of it accordingly, whether they tell us so or not. Let us endeavor to let our light shine in this way. We should never be too busy to let those about us see that our mind is under control of the divine mind—to let them see what carefulness the spirit of a sound mind hath wrought in us.

As the divine mind takes the control of our minds, it cultivates the nobler qualities; it nourishes them with divine truth and bids them expand and take possession of the man; it subdues the lower propensities and appoints their definite and proper place in the service of the new higher nature. It also lifts the mind out of the narrow sphere of self, and sets the man to work in the Lord's benevolent service of blessing others; it shows him the divine plan and tells him he may have a share in it—not only in its benefits, but also in its great work as a co-laborer together with God. Thus the saint approaches the divine likeness and enjoys communion and fellowship with God.

Well, says one, while we criticise some who spend their lives in gathering dollars, and others who spend it otherwise, they also criticise us, and say that we are unsound in mind, "peculiar," because our view of life is turned so much from the ordinary. What shall we say of this?

We cannot help that—we once thought much as they do, but now have received the mind of Christ. We cannot expect any but those governed by the same heaven-directed view of matters, to agree with us, or to commend our mind and course. The only way we could please all the insane people in an asylum would be to agree with their ideas and do as they do. And just so, the only way we can please the unsound world is to agree with their erroneous ideas and do as they do; but when we receive our ideas from God's Word, and recognize the world's ideas as contrary to that Word, then we know on God's authority that we have the spirit, the disposition of a sound mind, though we are constantly reminded of the unsoundness of our natural mind by the effort which it costs us to keep it in subjection to the divine ruling. Naturally, the children of God are no better than average men of the world, and often worse. Among them, as natural men and women, there are all sorts of mean dispositions, but when the spirit of a sound mind, under God's direction, takes hold, it transforms and beautifies them in deed and in truth. And, dearly beloved, if this transforming work is not going on within us, we are either dead or dying branches that must sooner or later be severed from the vine. "Every branch in me that beareth not fruit [fruit of the spirit] he taketh away."—John 15:2.

We must then let the transforming work go on within our own hearts, while we do all in our power to inspire and cultivate the same spirit in others. God hath not given to us the spirit of fear and superstitious dread of him, but of power, and of love, and of a *sound mind.* And when we have discarded our own unsound mind, and taken God's mind as expressed in his Word, we know that we have the disposition of a sound mind, no matter how other men regard it.

BONDAGE OF THE CREATURE

There is an aspect of redemption which many Christians overlook, and which is important to a right understanding of the Gospel of the resurrection. That gospel is the glad tidings to the human race that the life of man, which in this world has been so weighted with evil as to sink into the mire of sin and death, is to be delivered from this bondage to corruption, through resurrection. There are numerous passages of Scripture in which this present world or *cosmos* is viewed as a hostile kingdom, which is to be reckoned with for this long and degrading captivity of its highest creature—man. It harbors those hostile forces which Scripture designates by such titles as "Prince of the Power of the Air," "Rulers of the World-Darkness," "The Enemy," which have power over the bodies and souls of men, and to whose malign energy not only diseased cravings of the mind but diseases of the body are due. The power of death is ascribed to the arch adversary, the devil. In an important sense, therefore, these enemies share in the responsibility for human wickedness. And they have been radically dealt with in the redemption of the race effected by the Son of Man. He was manifested to destroy the works of the devil, and "him that hath the power of death."—Heb. 2:14.

The redemption of the human race would be therefore incomplete were not all mankind to be rescued from the evil conditions under which they have been brought in the present system of the world. They are *by nature* children of wrath (Eph. 2:3). It is often affirmed that this downward drag is effectually resisted in the case of every man by the Spirit of God striving in all, and that on the platform of this present world all have a fair chance for eternal life. But the facts do not bear out the assertion. How many of the vast and varied multitudes of the race succeed in this conflict, and by

patient continuance in well-doing win life eternal? What sort of a chance is that in which almost everybody fails? And Scripture teaches that but few enter along this way into life. "There is none righteous, no, not one." Indeed, if eternal life consists, as Jesus declares (John 17:3), in the knowledge of God and of Jesus Christ whom He has sent, then how can there be a trial for eternal life where Christ is not known? Therefore He gave Himself a ransom for all, in order that, set free from the evil conditions of their life in this present world, men may have the opportunity to know Him in the world to come.

This is not their second probation. They never had a first.

[It is the second probation for the race as a whole, though not as *individuals*. In the first trial or probation the entire race was represented by one man—father Adam. In that trial or probation all failed, and all was lost. It was to secure a second probation to all (this time an individual trial) that Christ died. By paying our death-penalty, he settled for all the disastrous consequences of failure in the first trial. Thus a *second trial* (to prove worthiness or unworthiness of everlasting life) is *assured to all*—to each. And as knowledge and freedom of will are essential to trial, it is written concerning the Millennial age, that then "the knowledge of the Lord shall fill the whole earth," and then, "whosoever will may take of the water of life freely." Then the ransom and its value will be testified to all, with full opportunity for each to avail himself of its benefits, and by hearty obedience to make them *everlasting* blessings.—EDITOR.]

They were born into this world under condemnation. Only those who are here tested under the gospel of Christ may be said to be now under probation for eternal life. The emancipation then of the human race from under the yoke of this system is to be through death and resurrection. And this deliverance is connected with that of the system itself (Romans 8:19-23). The enemies who have defiled this heritage of creation, and debased its appointed heir, must be dealt with and cast out. "Now is the judgment of this world, now shall the prince of this world be cast out." (John 12:31). We see thus why Jesus immediately adds, "And I, if I be lifted up from the earth, will draw all men unto me."

The casting out of the prince of this world would be the deliverance of those held captive by him. The prison doors of death were to be opened for all. Their resurrection will be their emancipation not only from bondage in death, but from the yoke of Satan. On the platform of the life to come they will be free to serve God and to choose life. The freedom of the will, about which men now harp so much, will only then be fully realized. Most men are not now free to choose the right. They are born slaves—slaves to natural appetites and natural laws, which drag them all the other way. This reckoning by God with man's natural enemies would fall short of its object unless man himself were lifted on to this high vantage ground above them. An incomplete and unworthy result would be this redemption of creation from the bondage of corruption, with the vast mass of men—God's highest creatures—left crushed in the mire. Therefore He has provided to deliver them by raising them from the dead. Indeed, the redemption of the creature is in order to provide them a proper platform on which to work out their destiny. If they fail under these, their failure must be final.

But salvation attained now, when such a battle is required and such yielding up of self on God's altar, will be a far grander thing than salvation in the world to come. The church of the first-born whose names are written in heaven—these are to be God's kings and priests through all the ages. Courage, then, Christian, for this wrestling with principalities and powers! We are passing through the very forms of trial which shall fit us to reign with Christ. In some form, we too must bear the burden of the world's evil, and feel the stress of conflict with the power of darkness; in order that through victory over the world we may take part with Christ in the world's deliverance. This discipline of life through which we are daily passing has a wondrous meaning for us if our eyes were only opened to perceive it. Under this our Father's training, we should learn to rejoice in the Lord always, and in everything to give thanks, casting all our care upon Him, for He careth for us.

L. C. Baker.

THE LIBERTY OF ROMANISM

In the city of Boston Roman Catholics predominate and fill the principal city offices, having a majority on the school Board, City Council, etc. Not a great while ago we noted the fact that several Protestant ministers were arrested and fined for attempting to preach to the people on Boston Common—one of them, the widely known H. L. Hastings, being imprisoned because he did not pay the fine. More recently Swinton's History has been rejected from being a school textbook. It tells some truths about the past, which Romanists would fain cover up rather than repent of.

The objectionable passage in Swinton's history runs as follows:

"When Leo X. came to the Papal chair he found the treasury of the church exhausted by the ambitious projects of his predecessors. He therefore had recourse to every means which ingenuity could devise for recruiting his exhausted finances, and among these he adopted an extensive sale of indulgences, which in former ages had been a source of large profit to the church. The Dominican friars, having obtained a monopoly of the sale in Germany, employed as their agent Tetzel, one of their order, who carried on the traffic in a manner that was very offensive, and especially so to the Augustinian friars. The indulgences were in the early ages of the church remissions of the penances imposed upon persons whose sins had brought scandal on the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of an indulgence was said to be delivered from all sins."

Victor Durney, the renowned Frenchman and historian, himself a Roman Catholic, in his history (Historic des Temps Modernes, page 128), says on this same subject, what confirms the above, as follows:—

"The wars of Julius II. had exhausted the pontifical treasury. Afterwards came the magnificence of Leo. X., who dispensed 100,000 ducats at his coronation, and gave 500 for a sonnet. He was likewise compelled, in order to live, to pledge the jewels of St. Peter and to sell some charges, which increased by 40,000 ducats the annual expenses of the government. The splendid temple commenced by Julius II. on a plan which should make it the grandest basilic of Christendom, St. Peters of Rome, threatened to remain uncompleted. Leo. X. accorded indulgences to all those who contributed of their money for its completion. The archbishop of Mayence charged with the publishing of these indulgences in Germany, caused them to be preached in Saxony by the Dominican Tetzel.

"There were great abuses committed, both in the exaggerated promises made to the faithful who purchased these promises of salvation, and in the employment that was made, even under their eyes, of a part of their money. The Augustines, heretofore charged with the sale of indulgences, were irritated to see that lucrative mission pass into the hands of the Dominicans. Spite uncovered to them abuses, and these abuses were strongly attacked by their most eminent doctor, Martin Luther, whose theological studies led him to take a view entirely opposed. He had, in effect, already arrived at the principle which remained the foundation of the Protestant churches,—justification by faith alone,—whereas the doctrine of indulgences supposes also justification by deeds. Such was the beginning of reform."

The above mentioned treatment of the ministers, and also that of Swinton's History, serve to show what toleration means, to Roman Catholics. They appreciate tolerance when it is extended to them, but then only. When President Cleveland's gift, of a copy of the Constitution of the United States, was presented to the Pope, he expressed great admiration for the religious tolerances of this land, no doubt longing for the power to crush it under the heel of Roman intolerance and bigotry. We do not forget that while the pope was a temporal sovereign, no Protestant congregation was permitted to worship within the city of Rome. The pope would tolerate none now, if it were in his power to prevent it. The power alone is lacking—not the will.

Archbishop Ryan, of Buffalo, who was one of the committee to present President Cleveland's gift to the Pope, made a statement in Philadelphia not long since which, as reported in the public press, is as honest an admission of Romanish intolerence and its cause, as could be asked. We quote as follows, from the columns of the *Methodist Advocate*:—

"We maintain that the church of Rome is intolerant—that is, that she uses every means in her power to root out heresy. But her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is

obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the republic of the United States come to an end. Our enemies know how she treated heretics in the middle ages, and how she treats them today where she has the power. We no more think of denying the historic facts than we do of blaming the Holy Ghost and the princes of the church for what they thought fit to do."

* * *

Since writing the foregoing we learn that the Archbishop denies the accuracy of this report. It cannot be denied however, that the past history of this "*unchangeable*" church, agrees perfectly with the words of the Archbishop, as reported. Indeed they are tame when compared with some of the well authenticated utterances of popes during the period of Papacy's triumph: and though her people have changed by the advance of civilization, in the Reformation (still in progress), her clergy and their general policy are unchanged; and they themselves claim that they are unchangeable. The same errors of false doctrine which led to persecution and general corruption in the past, still remain, and would undoubtedly produce the same fruits again if favored by opportunity, power, etc. The spirit of the papacy is one of intolerance of all other religions and religionists.

AS BECOMETH WOMEN PROFESSING GODLINESS—No. 2

DO THE DUTIES OF CHRISTIAN WOMEN CONFLICT?

Our next question, as to whether the duties of Christian women as probationary members of the church of Christ, conflict with their duties in the various natural relationships in which they find themselves—as wives, mothers, daughters, sisters, neighbors and friends—is one of very great importance. But let us first notice what our duties and responsibilities are, in the anointed body.

Like our brethren, we are told that "we are all called in one hope of our calling;" that we are "new creatures in Christ Jesus;" that we are "all one in Christ;" and that in Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." (Gal. 3:28.) And the Prophet Isaiah (61:1, 2,; 2 Cor. 6:1) shows, that all the anointed ones are anointed to preach the gospel—the good tidings of redemption and restitution, and the special high calling and privilege of the Gospel age, to all who have an ear to hear.

Our commission is plain, therefore, and is the very same under which our brethren go forth. And if we ignore it and excuse ourselves, we are certainly slothful servants, proving our unworthiness of the high position to which we are called. The harvest field and the harvest work are before us; and lo, the fields are white, the harvest is great, and the laborers are few, comparatively, though many precious saints are devoting themselves to the work.

The harvest work is not the training of and caring for our families, nor the instructing of the worldly, but it is to seek out the saints already consecrated to God and of meek and lowly spirit, and to acquaint them with the plan of God more perfectly; that as they study it in outline and detail they may discover the blessed truth, that it is now time to lift up their heads and rejoice, knowing that their deliverance draweth nigh; and that as they more freely receive the truth and partake of its spirit, they may make ready to receive the King in his beauty, and to be united to him as his glorious bride.

This is a work in which every consecrated one should be engaged to the extent of ability. And to do so, if we have the spirit of the Master, that is if we have the work at heart as he has it, we will be willing to sacrifice other engagements to acomplish it, and will learn to so bend and turn and manage our earthly affairs as to make them hinder this first and most important work, as little as possible. This effort to so manage the earthly affairs, and take full cognizance of our talents and apply them to the best advantage in the interests of the great harvest work, is part of the privilege and duty of every steward in the Lord's service. And it is because the Lord desired us to do this that he called us his stewards. He would have us as wise and faithful stewards *study* to show ourselves approved unto him—study our abilities, circumstances and opportunities after we have learned his will, that to the extent of our ability, we may accomplish it.

The duties of the earthly and the heavenly relationships, do not however, conflict. Duties never conflict, though sometimes in our perplexity to discover the exact line of duty, they may seem to. The Scriptures clearly explain, that no matter what may be the circumstances in which we are placed, when called to be the bride of Christ, it will be possible to make our calling and election sure. The straight and narrow path will be made very plain no matter how rugged. If you are called being a servant, you need not ignore the duties and responsibilities of a servant, or esteem yourself too highly to meet a servant's obligations. Fulfill them with dignity and grace; not with eye-service as men-pleasers, but with singleness of heart as unto the Lord.—Eph. 6:5-8.

So also, art thou called being a mother, do not count yourself released from the duties and obligations already incurred, or perform them with the least carelessness or indifference. Study God's methods, plans and precepts, and do your best in applying them to the training of your children, with the single object of glorifying God by training them up to honor and serve and praise him.

Beyond your own family extend your influence for the truth as far as your talents and opportunities will permit, among neighbors and friends and relatives—by word and deed and example, by letters or by printed matter, and by training your children in the love and service of God, to cooperate with you in his work, and to look forward to the good time coming when full grown, they can engage in it more effectively.

Yet, in consideration of the great harvest work, and of the fact that the time is short for its accomplishment (See 1 Cor. 7:29; also TOWER of Feb. '87), earthly cares and responsibilities *not yet incurred* should be regarded as so many hindrances to the great work to which time and talent are already consecrated. And no entanglements of an earthly character which are likely to hinder or retard our usefulness in the great special work of the hour should be entered into.

The Apostle says, "Let every man [or woman] abide in the same calling wherein he was called," whether the position be that of husband, or wife, or mother, or servant. And though we serve our families or our fellowmen, even more faithfully than before, yet we may remember that "he that is called in the Lord, being a servant, is the Lord's freeman, and likewise also he that is called, being free, is Christ's servant." All service, in whatever capacity should be rendered *unto the Lord*—that is with the single desire and effort to please him. Ye are brought with a price; be not ye the servants of men—serving with eye-service as men-pleasers.—1 Cor. 7:20-24.

However, the Apostle shows (verse 21), that to remain in the very same position in which we were called, is not always obligatory. If the nature of the contract be such that it can be broken, or in some degree compromised, and that to the advantage of the Lord's work, then it should be done.—"If thou mayest be made free, use it rather." The marriage contract being one of peculiar sanctity, and solemly entered upon for life, may never be broken because you see better opportunities for service in other directions—"Art thou bound unto a wife [or a husband]? Seek not to be loosed." (verse 27). Yet the Christian husband or wife should not be distressed if, because of his or her fidelity to the Lord, the unchristian partner depart:—"Let not the wife depart from her husband. But if she depart [if it must necessarily be so] let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife . . . . If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him . . . . But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace."—1 Cor. 7:10-15.

How very plainly the course of the called ones who are already entangled, by what sometimes proves to be one of the most detrimental hindrances, is thus mapped out, while those not so entangled, are warned not to be unequally yoked together with unbelievers. In other words, we are taught to do the best we can in whatever circumstances we find ourselves when called, unless the circumstances are such as we can control and improve. And we are assured that not the measure of our actual service, but of our faithfulness in the little or great opportunities afforded us, will be the measure of our acceptableness, and worthiness of the Lord's final approval.

The parental tie is another which can never be broken, nor its duties and obligations disregarded until the children

have reached maturity. And even then parental interest, counsel, etc., should not be deemed unnecessary. These duties, therefore, the Lord would have us do—not as unto them, to please them, or their friends, or your friends, or the world in general—but as unto him.

We conclude, therefore, that the real duties of Christian women in the various relationships wherein they find themselves when called, do not conflict with other duties of the higher work. God does not expect impossibilities of any, but he does expect great and studious faithfulness on the part of all, especially of those called to be joint-heirs with Christ.

MRS. C. T. R.

THREE MINISTERS FREED

The first of the following letters is from a brother in Connecticut, who has been for years the minister for a German Baptist congregation; it speaks for itself, and will be read with great interest. It is only a few months since his investigation of the Bible, from the standpoint of the Plan of the Ages, began. The second letter is from New Jersey, from a superannuated Methodist minister, coming into the clearer light. The third letter is from a Baptist minister in Florida, who has gotten quite free, and is full of zeal for the truth, and anxious to counteract the influence of former false teachings. The Lord's words are being continually fulfilled: "If any man will do my will he shall know of the doctrine;" and "Ye shall know the truth, and the truth shall make you *free*." The Lord bless these each and all. May they learn to expect and love the wages promised by the Lord to his faithful servants—in the present time "tribulation," "persecution" and "all manner of evil," and in the age to come everlasting life and glory, as his joint-heirs.—Mark 10:30.

DEAR BRO. RUSSELL:—I must let you know that the blessed truth has reached my heart and mind so deeply, that since I received the MILLENNIAL DAWN and ZION'S WATCH TOWER, both German and English, last July, I have read and re-read, and studied nothing else but these blessed truths which I have been comparing with the different translations of the Bible, German, English and Greek. I have since that time done as the Bereans did, which received the Word of God with all readiness, daily examining the Scriptures whether those truths which Paul preached unto them were so; and I have so far found them Scriptural: "How precious unto me are thy thoughts, O God! how mightily great is their sum!" So must I say over and over again, while I read, and study, and compare M. D. and Z. W. T. with the Bible. Yes, the dear Lord has blessed my dear companion and me through these Scriptural truths so much, that we cannot find words to tell it, though we speak of it whenever we can. We are not ashamed of these glad tidings; because they are unto us a power of God. One thing I *do know*, that having been blind (in regard to these real Scriptural truths) now I see. Now I know the truths which are so graciously given to us by God through Jesus Christ. Words not taught by human wisdom, but by the teachings of the mind of God; comparing spiritual truths with spiritual, as the spiritual man can examine, indeed, all truths! Praise the dear Lord for it; I find that this is so now! All the sectarian doctrines, traditions of men, etc., which I studied in the Theological Seminary, I can now examine no longer by comparing spiritual truths with human wisdom, doctrines and traditions, but, by comparing spiritual truths with spiritual; Scripture with Scripture; I see now wherein I failed to see and know, the real mind, will and glorious plan of God!

With the help of God I am now determined to preach and teach these truths. I am willing, with the grace of God, to suffer the loss of all earthly things. I will give my life, my time, my talents for the service of the truth. I have heard already his voice, saying, "Whom shall I send, and who will go for us? And I said, 'Here am I; send me.'" I say this not hastily, but with consideration. Indeed, when I remember how, under false training in the theological seminary (though I have no bitter words or thoughts towards those men), I was led away from the real truth, now having obtained this glorious knowledge, and this strength which God supplies, should I not be willing to give up all? Yes, dear Lord I will; here am I! O, how I wish that others may know and believe. But knowing that wishing don't bring the truth to them, I will leave my church-parish, in order to bring the truth to them by canvassing for DAWN. I have already handed in my resignation as the first step toward it.

O, what a heart-cheering joy and willingness fills my heart and mind, when my whole being is centered in this perfect, beautiful, grand and harmonious Plan of the Ages! O, how it agrees with all the plain declarations of the Holy Scripture, from first to last—from Genesis to Revelation! How these truths uphold the true character, righteousness, justice, love, mind, will and plan of God. And, how gloriously it relieves him of those fearful aspersions which a heathen philosophy and the human wisdom of the different sectarian doctrines and traditions of men have cast upon it! Oh, how in vain they do worship Him, by teaching as doctrines the precepts of men; and laying aside the commandment of God, by retaining the traditions of men. So did Jesus say: "Well do you annul the commandment of God, that you may keep your own traditions; making void the Word of God by your traditions, which you have delivered; and many such like things you do."

For this high and heavenly calling of God by Christ Jesus I desire, and I shall forget all things behind, and will stretch forth under the grace of God towards the things before; yes, I will press along the line (as dear old Bro. Paul says), toward the prize of the high calling of God. I praise God through Christ Jesus, my Lord, that I, even I, can be an associate of that heavenly and high calling. (Phil. 3:14; Heb. 3:1.) My dear brethren I would not want to miss this high and heavenly calling; no, not for all the wealth, honor and office of this world. It makes the tears flow for joy and gladness since my heart and mind is centered in these glorious and harmonious truths. O, how these truths, when we have learned them in the real theological school of God, confirm and beautify every doctrine of the blessed Bible! I have already found out that it is of no use to patch the Baptist sect with the doctrines of the new dispensation; and therefore will not try to patch this old worn garment, falling now to pieces, with the glorious and harmonious new stuff.—Matt. 9:16.

In regard to your questions of DAWN Vol. I., page 347, let me say that, having counted the cost, the value, and the profit, I am ready and willing to leave all, earthly friendships, social ties, church-parish, ministerial-office, salary, and even my own brothers and sisters and parents, if required. Yes, solemnly I can say, I am willing to give myself with all I am, and have, and shall be, to the ministry of this blessed truth, as a bond-servant of God and of the Lord Jesus Christ, knowing that the time is short. Your Christian brother.

J. A. WEIMER.

DEAR BROTHER:—I have lately seen "Millennial Dawn Vol. I.," and am delighted with it. I am a Methodist minister in broken health, and laid aside for the present. I am seeking information on the second coming of Christ, and the true meaning and object of the Millennium, etc., feeling confident that the Methodist view on the subject is not Scriptural. The lady whose book I read, has kindly offered it to me, and I would like to pursue the subject further, but I am not able to purchase now. I would be very thankful if you could send me occasionally ZION'S WATCH TOWER, if you could not afford to send it regularly. I might, after I get work be able to subscribe for it. Pray that the dear Lord in whom I do trust most implicitly, may soon make some provision for me and mine. My family are 1900 miles away from me in the West Indies, while I am here for my health, and to try to earn a living for them. Pray for us. I know that the Lord hears prayers, and will help me soon; but I believe it is Scriptural to request the prayers of God's people for those in distress. Yours in the fellowship of Christ.

S. H. BAYLEY.

DEAR BROTHER RUSSELL:—Again I feel that I *must* write you a few lines, to let you know how I am progressing. God be praised, dear brother, I am FREE from Babylon. Inch by inch, I have progressed until I have now passed and left far behind me, I trust forever, the musty traditions of men, and have been able to enter into the glorious liberty of the gospel. Oh, how happy I feel! Yet I am persecuted, by those who once called me brother, and have to contend with ignorance and prejudice. At times I am cast down in heart, faint and weary, but I can never give up the fight. The pleasure and consolation I *now* derive from reading the Word, I never felt before. And ZION'S WATCH TOWER, what a white winged messenger of peace it is to my soul. I read it carefully, and send its glorious message to others. It is beginning to bear fruit in a small way; but I have faith in small beginnings. I have been preaching the gospel now, for some time, until finally the chief priests, scribes and pharisees, commanded me not to preach "this way." I answered, "Whether it be right to obey God or men judge ye—I can but preach what I have learned from the Word of God." I have sent a letter to the association to which I formerly belonged, announcing my withdrawal

from, not only the Baptist denomination, but from *all* purely sectarian societies. But I have decided to let my church (where I am a member) *bring me to trial,—instead of withdrawing as they wanted me to do.* My object in this is, to use the opportunity this will afford me, in exposing the errors of so called orthodoxy.

I hope and pray this may prove acceptable to our heavenly Master in a manifestation of the truth, and the consequent conversion of some from error. Already some are almost persuaded. One old brother, a deacon, says he is going to withdraw, and a few more are fast coming to the light. Two of my former churches want me to preach for them, which I will do as long as I am permitted.

God helping me I will do my very best to dissipate the mists and fogs, so-called orthodoxy, in this country. Oh how blind, how *utterly* blind is sectarianism! It is hard to realize that people who profess to be Christians, with an open Bible in their hands, can be so utterly blind to what the Word of God so plainly teaches.

Enclosed you will find cash for one copy of Millennial Dawn, paper cover, and one subscription for the TOWER for myself. If you have any spare numbers Z. W. T. that you think would suit my work now, please send them to me, and also a supply of Arp slips.

Oh how I need help! What a large field, and no laborers. God bless you dear Brother and Sister Russell. Pray for me, and for all poor blinded ones. God bless *all* the brethren. If you have time, please write me, and advise me in regard to my contest with my church. Help me dear brother all you can. W. D. WILLIAMS.

THE OLD THEOLOGY

THE WAGES OF SIN

"The wages of sin is death." "By one man sin entered into the world and death by [as a consequence] of sin." Rom. 6:23; 5:12.

The teaching of "Orthodoxy," that the wages of sin is everlasting torment, is emphatically contradicted by the above words of inspiration, and by many others, direct and indirect, which might be cited. How reasonable is the Bible statement, and how absurd the common view, which is founded neither in reason nor in the Scriptures, and which is in most violent antagonism with the plan and character of God, as presented in his Word.

The eternal torment theory had a heathen origin, and began very gradually to attach itself to nominal Christianity during its blending with heathen philosophy in the second century. The credulity of the present day, therefore, receives it as a legacy, not from the Lord, or the apostles, or prophets, but from the compromising spirit which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, in an unholy ambition and strife for power and wealth and numbers. Eternel torment as the penalty for sin, was unknown to the patriarchs of past ages; it was unknown to the prophets of the Jewish age; and it was unknown to the Lord and the apostles; but it has been the chief doctrine of Nominal Christianity since the great apostasy—the scourge wherewith the credulous, ignorant and superstitious of the world have been lashed into servile obedience to tyranny. Eternal torment was pronounced against all who offered resistance or spurned her authority, and its infliction in the present life was begun so far as she had power; and the pains of purgatory she promised, in such measure as she should dictate, to any of her votaries who showed the slightest disposition to be refractory. Under the terrible bondage of a superstitious reverence for self-exalted fellow-men, in dense ignorance of God's real plan, and tormented with a wretched fear of eternal misery, the masses of men resigned their reason; and even yet, under the increasing light and liberty of this nineteenth century, men scarcely dare to think for themselves on religion and the Bible.

WHAT SAITH THE SCRIPTURES?

Let God's inspired writers be heard in opposition to heathenized church traditions, and let reason judge which is the sensible and Godlike view, and which the unreasonable and devilish. The prophets of the Old Testament do not mention a word about eternal torment, but they do repeatedly mention destruction as the sinners' doom, and declare over and over again that the enemies of the Lord shall *perish.* The Law given to Israel through Moses, never hinted at any other penalty than death, in case of its violation. The warning to Adam when placed on trial in Eden, contained not the remotest suggestion of eternal torture in case of failure and disobedience; but, on the contrary, it clearly stated that the penalty would be death—"In the day that thou eatest thereof, dying, thou shalt *die.*"—Gen. 2:17, margin.

Surely if the penalty of disobedience and failure is *everlasting life* in torment, an inexcusable wrong was done to Adam, and to the patriarchs, and to the Jewish people, when they were misinformed on the subject, and told that death is the penalty. Surely Adam, the patriarchs, or the Jews, should they ever find themselves in eternal torment, where the various sectarian creeds shamelessly and falsely assert that the vast majority will find themselves, will have sufficiently good ground for an appeal for justice. Such, no less than the heathen billions who died without knowledge, and hence surely without faith, would have just ground for cursing the injustice of such a penalty as a most atrocious misuse of power—first, in bringing them into a trial subject to such an awful and unreasonable penalty, without their consent, and secondly, for leaving the one class wholly ignorant of such a penalty, and for deceiving the others by telling them that the penalty of sin would be death,—to perish. It must be admitted that the presumption to declare that death, destruction, perish, and similar terms, mean *life* in torment, belongs to word-twisting theologians since the apostles' days.

Look next at the New Testament writings: Paul says, he did not shun to declare the whole counsel of God (Acts 20: 27), and yet he did not write a word about eternal torment. Neither did Peter, nor James, nor Jude, nor John; though it is claimed that John did, in the symbolic figures of Revlation. But since those who make this claim consider the Book of Revelation a sealed book, which they do not and cannot understand, they have no right to interpret any portion of it literally in violation of its stated symbolic character, and in direct opposition to the remainder of the Bible, including John's plain non-symbolic epistles.

Since the apostles do not so much as mention eternal torment, all truth-seekers, especially Christians, should be interested to search what they do teach concerning the penalty of sin,—remembering that they, and not the apostate church of the darker ages, taught "the whole counsel of God."

Paul states the matter thus:—"The wages of sin is *death;*" The disobedient "shall be punished with everlasting *destruction* from the presence of the Lord and from the glory of his power;" and "Many walk who are the enemies of the cross of Christ, whose end is *destruction.*"—Rom. 6:23; 2 Thes. 1:9; Phil. 3:19.

John says:—"The world passeth away and the lust thereof; but he that doeth the will of God *abideth forever* . . . . He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might *destroy* the works of the devil. . . . He that loveth not his brother *abideth in death.* Whosoever hateth his brother is a murderer, and we know that *no murderer hath eternal life* abiding in him. . . . He that hath the Son hath life; and he that hath not the Son of God *hath not life.*" —1 John 2:17; 3:8, 14, 15; 5:12.

Peter says:—The disobedient "shall be *destroyed* from among the people:" that the evil-doers "bring upon themselves *swift destruction;*" that the Lord is "not desiring that any should *perish,* but that all should come to repentance."—Acts 3:23; 2 Pet. 2:1 and 3:9.

James says:—"Sin, when it is finished, bringeth forth *death.*" "There is one law-giver who is able to save and to *destroy.*"—Jas. 1:15; 4:12.

No one who has studied the subject, can consider the penalty of sin, as Scripturally set forth and defined, too slight a punishment. When understood, it is seen to be neither too slight, nor too severe, but simply a *just* recompense of reward. "The gift of God," says the apostle, "is eternal life." And that gift or favor bestowed upon Adam, and through him upon his posterity, was to be lasting only on condition of its proper use, which was to glorify God in its well-being and well-doing, and not to dishonor him by rebellion and sin. And when God creates, he reserves to himself both the right and the power to destroy that which he considers unworthy of continuous life. When man sinned, therefore, God simply withdrew the favor he had granted which had been misused, and death (destruction) followed: preceded naturally by the dying process —pain, sickness, and mental, moral and physical decay.

Had God not provided redemption through Christ, the death penalty which came upon our race in Adam would have been everlasting, but in all mercy, all have been redeemed from death; yet all are again, individually, put under the same law, which changes not—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord."

Did our Lord Jesus ever use the expression, eternal torment? or even once hint that he came into the world to save men from eternal torment? No, never! Yet, if this were the truth, and if they were in danger of a penalty so terrible for not receiving him, it would have been neither just, nor kind in him, to have kept back the truth whatever it might be. He did tell them, however, that he came to save them *from death*, from perishing. The penalty of sin, death, being against all, none could hope for a resurrection to any future life, but all were hopelessly *perishing*, unless Christ should redeem and restore them from death, to that which was lost in Adam,—to righteousness and its privileges of everlasting life and favor. The Lord's title, Savior, has a weight too in this examination. It does not imply a deliverer or savior from torment, but a savior from death. The Greek word translated Savior signifies literally *Life-giver*.

What did our Lord say of his mission? we may well inquire. He said that he came "to preach deliverance to the captives." What captives could he refer to but the captives of sin, receiving daily its wages—dying by inches and entering the great prison-house, the tomb. He said he came to "open the prison-doors"—what prison, but the tomb? of which also the prophet had spoken. (See, Isa. 61:1; Luke 4:18.) He declared that he came that mankind "might have *life;*" that he came "to give his *life a ransom for many*" *lives*—in order that by believing in him men "should *not perish*, but have eternal *life;*" and again, "Narrow is the way that leadeth unto *life*," and "broad is the way that leadeth to *destruction*,"—John 10:10; Matt. 20:28; John 3:15; Matt. 7:13.

AN UNANSWERABLE ARGUMENT

It will generally be admitted by Christians that our Lord Jesus redeemed mankind by his death; that he endured willingly the penalty of man's sins, in order that man might be released from that penalty. "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement for our peace was upon him; and by his stripes we are healed." (Isa. 53:4, 5.) This being admitted, it becomes an easy matter to decide to an absolute, unquestionable certainty, what the penalty of our sins was, if we know what our Lord Jesus did endure when "the chastisement for our peace" was inflicted upon his willing head. Is he suffering eternal torment for us? If so, that would thus be proved to be the penalty against our sins.

But no one claims this, and the Scriptures teach that our Lord is now in glory, and not in torment, which is incontrovertible proof that the wages of sin is not torment. But what did our Lord do to secure the cancellation of our sins? What did he give when he paid our ransom price—the price or penalty against sinners? Let the Scriptures answer. They repeatedly and explicitly declare that "Christ *died* for our sins;" that he gave his *life* a ransom to secure *life* for the condemned sinners; that he bought us with his own precious blood; that for this purpose the Son of God was manifested in flesh, that his flesh he might give for the *life* of the world; that as by man came death, by man ("the man Christ Jesus") might come the resurrection of the dead.—1 Cor. 15:3; Matt. 20:28; 1 Tim. 2:6; Hos. 13:14; 1 Cor. 6:20; 1 Pet. 1:18, 19; 1 John 3:8; John 6:51; 1 Cor. 15:21; 1 Tim. 2:5, 6.

Is there room to question further the clear Bible doctrine that "the wages of sin is death?" Is there room to doubt further the unscripturalness, or unreasonableness of the heathenish dogma of eternal torment? We answer, No! Let the God-dishonoring, saint-perplexing, scoffer-making, and wholly absurd blasphemy go—back to its vile and worthy source, the devil.

OBJECTIONS BRIEFLY CONSIDERED

Limited space will permit merely a glance at certain of our Lord's parables and dark sayings, which, with the popular idea of torment firmly entrenched in the mind from childhood, appear to many to support that doctrine. We will, however, briefly notice two of these, generally considered impregnable—the parable of the sheep and goats, Matt. 25:4-46, and the parable of the rich man and Lazerus, Luke 16:19-31. We shall find that properly interpreted, they teach nothing of the kind.

Not to enter into details—the parable of the sheep and goats describes a trial of the world of mankind in the coming Millennial age—"When the Son of man shall sit upon the throne of his glory." The separating work will be according to character, and will require all of that period of a thousand years. Verses 41 and 46, which give expression to the final sentence upon all the lovers of unrighteousness, the goats, are the points upon which the interest of our topic centers.

Verse 41 reads, "Depart from me accursed ones into lasting fire, prepared for the devil and his messengers" (servants). We must infer that the fire here is as symbolic as the goats which go into it. As goats fitly represent wayward and unrighteous men, so fire fitly represents *destruction*. Fire is always destructive, never preservative. The goat cast into a fire would be consumed, destroyed, if the fire did not too soon become extinct. And hence in the parable, in order to show the certainty and completeness of the *destruction* of the finally incorrigible, the symbolic goats are represented as being cast into a *lasting fire, i. e.*, a lasting or perpetual destruction—extinction.

Verse 46 reads, "And these shall go away into everlasting punishment." We are not questioning that the unrighteous are to be punished, nor that the punishment upon this class is to be *everlasting;* the nature of the punishment is the question we are investigating. We have seen that the punishment or wages of sin is death, and nothing else, as clearly stated all through the Scriptures; and this parable certainly teaches nothing to the contrary. Only the prejudice of deep-seated error makes this passage even appear, to some, to teach anything to the contrary. The Greek word rendered punishment in this verse, speaks positively regarding the kind of punishment. The original word is *kolazin*, whereas if torment were meant, the Greek word *basinos* would have been used. *Kolasin*, on the contrary, derived from *kolazoo, signifies*, 1., *To cut off* as in pruning off branches from a tree; 2., *To restrain*, or repress. The Greeks write,—"The charioteer restrains his fiery steeds;" 3., *"To chastise*, to punish; *to cut off* an individual from life or society, or even to restrain his liberties. That the first definition, "to cut off," is the proper one in this case is evident from the antithesis of the succeeding and last clause of the verse, where *life*, the reward of the righteous, is put in contrast with the death or cutting off from life of the unrighteous.

THE PARABLE OF DIVES AND LAZARUS
Luke 16:31.

While this is admitted to be a parable, it is generally treated as if it were a literal statement. To regard it as a literal statement involves several absurdities; for instance, that the rich man went to hades because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus. Not a word is said about his wickedness. Again Lazarus is blessed, not because he was good, or full of faith in God, but simply because he was poor and sick. If this be interpreted literally, the only lesson to be logically drawn from it, is, that unless we are poor beggars full of sores, we will never enter into future bliss; and that if now we wear any fine linen and purple, and have plenty to eat every day, we are sure of future torment. Again, the coveted place of favor is Abraham's bosom; and if the whole statement is literal, the bosom must be literal, and surely would not hold very many of earth's millions of sick and poor. But why consider absurdities? As a parable, it is of easy interpretation. In a parable, the thing said is never the thing meant; as for instance in the parable of the wheat and tares, the Lord explained that *wheat* meant children of the kingdom, and *tares* the children of the devil; and similar classes in another parable were represented by sheep and goats. So in this parable the rich man must represent a class, and Lazarus another class; and the narrative applies to these classes.

The rich man represented the Jewish people which up to and at the time of the parable "fared sumptuously," as the special recipients of God's favors. As Paul said, the Jews had "much advantage every way, chiefly because to them were committed the oracles of God" (the Law and Prophecy). The promises to Abraham and David invested that people with royalty, as represented by the rich man's "*purple*." The typical sacrifices of the law, constituted them in a typical sense, "a holy nation," represented by the rich man's "*fine linen*"—symbolic of righteousness.—Rev. 19:8.

Lazarus represented the God-fearing people of other nations debarred, until the close of the Jewish Age, from those blessings conferred upon Israel specially. As the linen represented Israel's justification, so the sores represented moral defilement in this class, for whose justification no sin-offering had at that time been made. They were not even typically cleansed, and had as yet no share in the rich promises of the kingdom. They were on the contrary outcasts, strangers from the commonwealth of Israel. (Eph. 2:11-13.) As to how these ate of the "crumbs" of divine favor which fell from

Israel's table of bounties, and how they accounted themselves as companions of "dogs," the Lord's conversation with the Syro-phenician woman, who was one of this class, offers a clear explanation.—See, Matt. 15:27.

But there came a change to both of these classes. The "rich man" (the Jewish nation) died, ceased to exist as a nation, and as the national representatives of God's favors, when God's favors were taken from them (Matt. 21:43) and given to those formerly outcasts.

The "rich man" class was cast out of favor, into trouble. And from then till now, the Jews as a people have been in torment; yet were hindered by their law prejudices (as a great gulf) from accepting of Christ. The "Lazarus" class also died, or ceased from their former condition, and were received into the favor of God. (Acts 10:28-35.) Accepting of Christ, these henceforth were received to Abraham's bosom—esteemed the true children of believing Abraham, and the true heirs of the promise made to him.—See, Gal. 3:16, 29; Rom. 11:7-9, 12-25.

LET HONESTY AND TRUTH PREVAIL

Having demonstrated that neither the Bible nor reason offer the slightest support to the doctrine that eternal torment is the penalty of sin, we note the fact that the various church creeds, and confessions, and hymn books, and theological treatises, are its only supports; and that under the increasing light of our day, and the consequent emancipation of reason, belief in this horrible, fiendish doctrine of the darker ages, is fast dying out. But alas! it is not because Christian people generally are zealous for the truth of God's Word and for his character, and willing to destroy the grim creed-idols. Ah no! they still bow before their admitted falsities; they still pledge themselves to their defense; and still spend time and money for their general support, though they are at heart ashamed of them and privately deny them.

The general influence of all this, is to cause the honest-hearted of the world to despise Christianity and the Bible; and to make hypocrites and semi-infidels of nominal Christians. Because the nominal church clings to this old blasphemy and falsely presents its own errors as the teachings of the Bible, the Word of God, though still nominally reverenced, is being practically repudiated. Thus the Bible, the great anchor of truth and liberty, is being cut loose from, by the very ones who, if not deceived regarding its teachings, would be held and blessed by it.

The general effect, not far distant, will be first open infidelity, then anarchy. For much, very much of this, lukewarm Christians, both in pulpits and pews, who know or ought to know better, are responsible. Many such are willing to compromise the truth, slander Gd's character, and stupify and deceive themselves, for the sake of peace, or ease, or present earthly advantage. And any minister, who by uttering a word for an unpopular truth, will risk the loss of his stipend, and reputation for being "established" in the bog of error, is considered a bold man, even though he ignominously hide his identity by withholding his name from his published protests.

If professed Christians would be honest with themselves and true to God, they would soon learn that "their fear toward God is taught by the precepts of men." (Isa. 29:13.) If all would decide to let God be true though it should prove every man a liar (Rom. 3:4), and should show all human creeds to be imperfect and misleading, there would be a great creed-smashing work done very shortly. Then the Bible would be studied and appreciated as never before; and its testimony that the wages of sin is death (extinction), would be recognized as "a just recompense of reward."

THE COUNCIL AT JERUSALEM

BY J. G. FELL, PRESIDENT OF BEREA COLLEGE.

Inasmuch as there was a council at Jerusalem (which council was temporary, for a specific object, and under the declared guidance of the Holy Ghost), many Christians now assume divine warrant for other councils, associations, conferences and assemblies, whose organization shall be self-perpetuating, with supervision and control over a number of churches, and whose decision shall be final.

Let us look at this original council, and see if there is anything in its organization, duration and authority which warrants such assumptions. The church at Jerusalem was the first local New Testament church. At the persecution of Stephen, members of this church were "scattered abroad." "Some traveled to Antioch, preaching the Lord Jesus. Many believed and turned to the Lord. When tidings of these things came to the ears of the church which was at Jerusalem, they sent forth Barnabas, that he should go as far as Antioch; who, when he came, exhorted them all that with full purpose of heart, they would cleave unto the Lord. And much people were added unto the Lord." (Acts 11:22, 23). After the departure of Barnabas and Paul from Antioch, "certain men came down from Judea and taught the brethren 'except ye be circumcised after the manner of Moses ye cannot be saved.'" (Acts 15:1). This the church at Antioch regarded as contrary to the teachings of Barnabas and Paul, and as an infringement upon their Christian liberty. Also, the requirement to be "circumcised," appears to have been conveyed as a command from the church at Jerusalem; for reply was, "we gave no such commandment." We now note—

1. The question to be settled was not the propriety or duty of circumcision, any where and every where, but whether any command of its observance was from the mother church at Jerusalem to the church at Antioch.

Circumcision was one of those Jewish practices that did not subvert morality or true piety, and was left in observance in the churches gathered among the Jews.

Now whilst this council did not pretend to settle the propriety or impropriety of circumcision for all people, it did decide concerning those who "went out from us troubling you"—the church at Antioch—"saying you must be circumcised,"—"to such we gave no such commandment." See Acts 15:24.

The one local church, guided by the Holy Spirit, as we shall see, took the occasion to decide also, "that we trouble not them which from among the Gentiles are turned unto God."

2. This convention was not composed of ministers and delegates alone, nor of ministers and "elders" alone, nor of bishops and presiding elders and deacons alone, but of the one local church at Jerusalem. Note the language—"When they," (the messengers from Antioch), "were come to Jerusalem, they were received of the church, and the apostles and elders." v. 4. Again: "Then pleased it the Apostles and elders with the whole church." v. 22. The apostles and elders were members of the church, just as "men and brethren" were members of the church. The men were not a separate class from the brethren. The address to the "angel"—minister—of the church at Ephesus was an address to the church at Ephesus, as the context shows. See Rev. 2:1. So here. Hence when Peter and James, (the latter was pastor of the church), arose to speak, they addressed "all the multitude, men and brethren."

3. The decision was not the mere judgment of men; whether clergy or laity or both, but the decision of the Holy Ghost—for "it seemed good to the Holy Ghost and to us." v. 29.

4. Lest these converts from the Gentiles might infer that because they were not under obligations to observe one of the laws of Moses, they were alike exempt from all others, even such as were necessary to morality and true piety, and the canon of Scripture being not yet fully established, the church at Jerusalem, guided by the Holy Ghost, directed in reference to non-observance of heathen vices around this church and said "abstain from pollution of idols and fornication and from things strangled and from blood." Let the reader now fix in his memory the fact that the council at Jerusalem was not a body of clergymen, with delegates gathered from different provinces or districts, to decide whether a church should be formed or not, and how it should be formed; nor was it a body of clergymen and delegates met to declare that the acting pastor of a local church, within the boundary of an "association" was heterodox, and not a suitable person to be installed over another church, but it was simply one local mother church having the mind of the Holy Ghost, answering a pertinent inquiry from a child, another local church; and then, the canon of Scripture not fully complete, and the church at Jerusalem being guided by the Holy Ghost, gave instructions in reference to certain vices, which if practiced would have been subversive of true piety. This was the work and the manner of it.

Now, until these modern "councils, associations, conferences and assemblies" can show that they are, in their organization and duration, like the precedent in Jerusalem, and having also the voice of the "Holy Ghost" in the formation of their creeds, regulations and edicts, we shall challenge their assumptions, and maintain for ourselves the strict independency of the local church, guided by the now complete and inspired word.

A SUGGESTION TO THE REAPERS

FROM BROTHER E. BRYAN.

DEAR BROTHER RUSSELL:—I have just returned from Marietta, where I sold 165 copies of DAWN. As my method of canvassing differs, so far as I know, from that of any of our brethren, it is here given.

Take a supply of "Arp" slips and colporteur cards, and visit each house, giving a slip and a card in a manner like this: "Good morning! Please read this when you have time; show it to your family; keep it until I call in a day or two." *Keep a diagram* of each street in a small blank book, taking in so much of each cross-street that no house will be missed. Put out several hundred slips before commencing to solicit. Then calling again you say: "You remember my leaving a slip lately. ["Oh! yes."] Did you read it since? ["I did."] "Now I have stopped a moment to show you the book spoken of. The slip gives you some idea of it; now notice its appearance—its size, its good clear print. It has thrown much light on Bible study; is entirely unsectarian, builds up no denomination or creed. It is not paid for until delivered, a week from next Monday." This is about all, except as circumstances require slight additions. If the slip was not read, request that it be, and you will stop when passing next time. On your diagram you had made a straight mark for each house where a slip was left, a cipher for each where none was left. If you now sell a book, with another line make a cross at the place; if you fail to sell, put a cipher on the straight mark. This diagram is useful until your last book is delivered; and it will save hours of time and much labor and worry. A few initial letters can be added when necessary, to show that you are to "call any time," "call later," "call on delivery," etc.

Try to keep slips enough out among the people to furnish you work for a day or two ahead. Put out many at the end of the week, for Sunday reading.—Let your address be always pleasant and polite. Some book-agents employ importunity and even insolence, and we must make the difference between them and us manifest. If a person shows a bad spirit, or from any cause seems a hopeless case, make the interview very brief.

Will the "Arp" slips excite the prejudice of some? Yes; but they will create a desire in the minds of others. And the new slips are not so likely to offend those who hate the very mention of hope for man after death.

Then, if you feel that you are not a good talker, and reflect upon the great number of book-agents who are now talking the people overmuch, take the "Arp" slip in your hand, and on your tongue the words, "Please read this."

E. BRYAN.

The above is an excellent suggestion, especially for those who are not professional canvassers, nor great talkers; it will, therefore, suit well the majority of our readers, each of whom seems to be doing what he can to thus serve and spread the truth. The greatest difficulty on the part of many seems to be, that their hearts are so full of the good tidings, that they are tempted to tell a little too much concerning the Plan of God. Remember, that the errors are so deep-seated, that no one can remove them in a few moments' conversation, and that to suggest them without fully meeting them, is often, to prejudice their minds against the truth and the book. The "wise as a serpent, harmless as a dove" plan is, to speak of the book and plan in *general terms*,—to present it as a "Bible Key," a "Helping Hand to Bible Study," without telling *how* it helps, or *what* is the plan of God which it presents. Awaken interest, curiosity, etc., and let the reading of the book gradually remove their errors, disarm prejudices, and implant the true knowledge of God's character and plan.

GIRD UP YOUR LOINS

Grinnell, Iowa.

BROTHER RUSSELL:

I am discouraged, I am all alone here as far as I know. Can get no one to take any interest in these things. It is hard to hold fast when one stands all alone without one congenial spirit to cheer him on the thorny way. Were it not for the comfort and strength I get from the monthly visits of the TOWER, I think I would lose my grip. Yours in despondency. W. C. P.

DEAR BROTHER P.:

Your prayer is heard, your desire for companionship and fellowship of a congenial spirit. We wish to introduce you to one who we know will prove a friend indeed, one with whom you may frequently have communion and counsel. We fear from the tone of your letter that you, though acquainted with him, had forgotten him—we refer to our Lord Jesus. Surely you could not feel lonely or discouraged if you had remembered that "greater is he that is on our part than all they that be against us." Better is the communion of this one, than the fellowship of all on earth beside.

Now, dear Brother, enter into your closet and hold communion with this friend more and more frequently. Advise with him. You will soon find that this, and the openings for communion which he will provide—the TOWER, DAWN, etc.,—will be a comforting and satisfying portion. Meantime of course be on the lookout for means of spreading the truth. Those who most love the truth, love most to serve it: and the appreciation and the service and refreshment from it, go hand in hand. "Wherefore," dear brother, "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."
—EDITOR.

The following article by the editor of this journal, appeared recently in several of the Pittsburgh dailies. We publish it here for the sake of a large list of new readers to whom this number will go.

MILLENNIAL DAWN, Vol. II

"THE TIME IS AT HAND"—NOW READY

We have pleasure in announcing this book now ready. The present edition is in cloth binding, embossed, price one dollar. It contains 368 pages on fine paper. Orders will be filled in rotation as received, as fast as the books come from the bindery.

While one dollar is but a moderate price for the book, we propose to give *Watch Tower* subscribers a special price upon this, as upon Vol. 1 and other books. Therefore, we give notice that for $1.25 we will mail a copy of Vol. II., "The Time is at Hand," postage prepaid by us, and the TOWER during the year 1889.

We suggested in our last, that this volume would specially interest TOWER readers only, and that these would all want it in cloth binding for preservation and reference. Many have murmured against this, and urged that they had friends to whom they had sold and loaned Vol. I. who, they believed, would be interested enough to read Vol. II., if obtainable in a cheaper edition in paper binding,—say at 35 cents.

We doubt the practicability of this; we fear that not enough would be wanted to justify an edition of ten thousand; and only by getting out such editions could the price be gotten so low as 35 cents including postage. However, to test the matter, we will agree to get out a 10,000 edition at 35 cents each, or 3 for $1.00, as soon as one-half that quantity is ordered. So then, let those who favor the cheap edition, write as soon as possible, mentioning *how many* they can use. If this edition is issued, The Tract Fund will probably make an allowance to the Colporteurs (for expenses) on it as on Vol. I.

GREETINGS FOR 1889

With the present year almost gone and the new one at the door, we tender humble thanks to God and congratulate our readers, that we are still earnestly and lovingly and deeply interested, in the study of our Father's Word. Thank God, the truth still shines, brighter and brighter, more and more. Let us thank him warmly for the blessings past, as we earnestly implore others for the year at hand—

"More and more and more,
Always more to follow.
Oh, the matchless, boundless love!
Still there's more to follow."

May the coming year be as this one, and much more abundant, in grace and love and knowledge of our Father's character and plan, is our prayer.

Those of the Lord's poor who by reason of any circumstances are unable to pay for the TOWER the coming year, but who want it, should remember the offer at the head of this column,—to supply such free—and should accept it as *from the Lord;* as one of his numberless gifts. Such should not hesitate nor delay to write now for 1889, if they would have their papers continued.

To all in Christ Jesus we send hearty greetings and best wishes for the year 1889.